

Dr. Stewards Sermons.

Dr. Shaw's Sermons.

(11), 167



*TRIAS SACRA,*  
A  
Second Ternary  
OF  
**SERMONS**  
PREACHED,

Being the last ( and best ) *Mo-  
numents* that are likely to be  
made publique , of that  
most learned , pious  
and eminent

*Dr. Richard Stuart,*  
DEAN of *St. Pauls* , afterwards  
Dean of *Westminster* , and Clark  
of the Closet, to his late Ma-  
jesty *King CHARLES.*

---

*Being Dead, he yet speaketh.*

---

LONDON

Printed by T. L. for Hen. Brome at the  
Gun in  *Ivy-lane* , 1652.

TRINITY

A

Second Term

OF

SERMONS

PREFACE

Being the last (and best) No.

of the series, that are likely to be

made public, of this

most learned, pious

and eminent

Dr. Richard Stillingfleet

DEAN of St. Paul's, afterwards

Dean of Westminster, and Clerk

of the Closet to his late Ma-

jestty King CHARLES II.

And being, in the

LONDON

Printed by T. A. for Henry B. near St. Dun-

stons Church, in Fleet-Street.



TO THE  
READER.

*Courteous Reader,*

**I** Have almost  
protested a-  
gainst Print-  
ing, in such  
a Time as this, where-  
in a most ingenuious in-  
vention

*To the Reader.*

vention was never more  
abused; and 'tis doubt-  
ful, whether this, or that  
of Powder, have hurted  
the modern world most:  
I dare believe, had the  
Founders of them had so  
much of Providence, as  
Invention, they had sti-  
fl'd their <sup>Experiences</sup> in the  
birth, and never be-  
queathed such dange-  
rous VWeapons into  
the hands of such mad  
men

*To the Reader.*

men as we are, who abuse both the Powder and the Press (as that cursed Assafine) to kill body and soul too. But since the soul must have her Meats, without which she cannot live; and that is best and soonest carved out to her from the shops of intellectuall provisions : And since too many sawcy and capricious Peasants have  
kickt

*To the Reader.*

kickt down her dishes as  
they were serving in ;  
and most of her enter-  
tainment has contracted  
much dirt about it, and  
is rendered unfit for her  
Table ; Reader, take  
this as a part of the clea-  
nest Divinity that is left  
us, being (I think) disht  
out to thee before the  
scuffle began, and is sent  
to thee by *A Steward*,  
who, when alive, loved  
to

*To the Reader.*

to serve those of the  
household with clean dy-  
et, and well drest; and  
now dead, is entred in-  
to the joy of his Lord.  
It has no other plot up-  
on thee, but to save thee;  
there be other Tables  
spread for thee in the  
world, but 'tis foul meat,  
ill drest, hard to digest,  
will lie heavy on thy  
Stomack, which thou  
must disgorge, or die for  
it;

*To the Reader.*

it; and a very hard reckoning at last. Use the Steward God hath sent thee, who brings thee this Angels food, and bread from Heaven, and taking what is carved thee, go on eating, till thou come where thou shalt read all in God.

*A* Stomack, which thou must digorge, or die for it.



## A Table of the Texts;

PHILIP. 4. 17.

*Not because I desire a gift; but I desire Fruit, that may abound to your account.*

MARK 6. 20.

*For Herod feared Iohn, knowing that he was a just man and an holy, and observed him, and when he heard him, he did many things, and heard him gladly.*

HEBREWS 10. 1, 2.

*For the Law having a shadow of good Things to come, and not the very Image of the Things, can never with those Sacrifices which they offered year by year continually, make the commers thereunto perfect.*


*For then would not they have ceas'd to be offered, because the worshippers once purged, should have had no more conscience of Sin?*



# The First SERMON

PHILIPPIANS, 4. 17.

*Not because I desire a gift; but I desire Fruit, that may abound to your account.*

 O D S vineyard had for  
some certain years  
been now planted at  
Philippi, and therefore  
no marvel, if the  
labourers did both desire, and ex-  
pect fruit. Indeed should those  
B Disciples

Disciples have labored only, it would have argued, that the vines had taken root; but yet except they also bring forth fruit with patience, the Apostle, who cultivated them, might well conclude the ground of their hearts was but unprofitable. The Philippians then must be working; and their works must be fruits too, answerable to those rootes of Faith, which they had received by Saint Paul's plantation. For if a Christian soul bring forth the works of darknesse, being himself a child of light, it is no lesse unnatural, than for a vine to bear Thorns, or a Fig tree Thistles. If it yeeld works in themselves good, yet without the culture and help of faith, it is but like some hollow stump, which the bees have chosen to be their store house; it may afford honey, a gift perhaps, and yet in it self be both dead and fruit-  
That



Speak more properly to this text,  
a division of *good* within the same  
*good work*. For either we consider the  
matter whereof it consists, and so it  
is a gift; or else the root from whence  
it takes life, and so is fruit. *It is in*

Secondly, A direction for our  
practice. The *axe* is laid to the  
root of the tree, *bringing forth therefore*  
*fruits*, not gifts only. And this  
truth stands here, Armed with a  
double weapon, the first is the  
judgement of mine Apostle, *I desire*  
*not a gift, but I desire fruit*. The  
Second is the *name* of the things  
themselves, *fruits of the Spirit*.  
*saith my Text*, and there  
by intimates, that what is but gift  
only, comes not into the *reckoning*.

My discourse then must consist  
of these three parts. First I am to  
shew you the *conditions* requisite to  
the perfection of a *good work*; it  
must not only be the gift of the  
man,

*The first Sermon*  
 many, but the fruit of his Faith.  
 Next I must inform you, how  
 to esteem of a good work; you  
 must not so much respect the  
 gift it self, as the Faith of him that  
 gives it; for so my Apostle is re-  
 solute, *I desire not a gift, &c.* He  
 was in want and penury at this  
 time, and yet takes more delight,  
 that his *Philippians* are good, than  
 that they are liberal; joyes more  
 to see their Faith, than to feel  
 their bounty. In the last place, I  
 must acquaint you with the value,  
 and price of good works. We have  
 an account to make with the King  
 of Heaven; and at his great Audit  
 such as this (good works) will  
 be passable. *Strengthen me O Lord, while  
 I treat of these particulars in their  
 order, and you my beloved, Here  
 and likewise.*  
*Not because I desire a gift, but I*

*The first Sermon.*  
desire fruit; &c. Gifts and fruits.  
As the man is, so is his strength;  
was the Speech of those Midiani-  
tish Princes, unto Gideon, the re-  
venger of Israel, *Judg. 8. 21.* And  
'tis no lesse true in the Acts of Re-  
ligion, than those of valour; as  
is the man, so are his works. There  
are some you know, who want as  
much Faith, as they have Hypocri-  
sie; men that desire not so much  
to be, as to be accounted Religious,  
in whose mouths there is a God  
sometimes, but their hearts are farne  
from him. Such as these may leave  
our Nation (perhaps) they may  
build or endow Synagogues, they  
may give gifts, even beyond the  
lists of a free mind, and become  
prodigal in their charity; and  
yet when their goodly buildings  
fare now finished, their large pos-  
sessions firmly convergh'd in stead  
o being the Servants of God, be-  
come



The first Sermon.

come no better than the Slaves of  
their own vain Glory, with those  
founders of Babel. Consider as build,  
and get a name, say they. I, they res-  
pect their name, more than God, and  
desire more to live in the peoples  
applause, than with Gods appro-  
bation. How many of these are  
there? But can such a mans works do  
good to others, and yet in them-  
selves be evil? May a man erect  
Temples in the honour of God,  
houses for the education of his Pro-  
phets, may he give his bread to  
the hungry, and clothes to them  
who are naked, and yet all these  
goodly deeds be counted reprobate,  
not so much as to be termed good  
works? Can a man in the same Act  
be both a Benefactor and a Sinner?  
My Text decides it so; for it ex-  
pects in our good works, that they  
be as well fruits as gifts, as well the  
fruits of faith, as the gifts of fortune.

If a man give Almes to the poor, not so much to expresse his duty to God, as to winne applause from Spectatours, this Action may (possibly) be termed a good gift; but it is no good fruit. Tis a good Gift, because it gave ease, perhaps to his poverty, who received it: Tis no good Fruit, because the tree was *evil*; it grew not upon a right stock; it proceeded not from his faith, but his vain Glory.

Tis an old rule, and allowed by him, who is Truth it self, *the tree is known by his fruit*; but I must now invert the Maxim, and tell you, *the fruit is known by the tree*: For here it is so. Would ye find the difference between *Cains* offering, and that of *Abels*, look not so much upon their *Sacrifices*, as upon themselves. The elder brought the increase of his *ground*, the younger of his *Cattell*, both alike (perhaps),

haps) in worth and estimation, had they been to have been sold in the market. And yet there was as great a difference in their works, as in their persons; as great a disproportion in their Religious offices, as there was between Abel a Saint, and Cain a murderer. My Apologist hath penn'd the difference in the 11th to the Hebrew at the 4th verse. And as the example is there related, it seems as happily suitable to this point, as to his conclusion. By faith Abel offered to God a more excellent Sacrifice than Cain. See here the exact perfection of a true good work. He offered a Sacrifice, (a Gift) there's the matter whereof it consisted, but he offered it by faith, faith the Text, and therefore it was fruitful, and that's the root from whence it took life. His Cattel

made the work a gift, but his faith  
made it fruit.

In Cains Sacrifice the case was  
otherwise. He came to the Altar,  
like him in the Gospel, unto the  
Kings Table, who came in as a  
marionely, not as a guest; for his  
marriage robe was wanting, he  
had not on a wedding garment: so  
Cain brought of the fruit of the  
ground, and probably his *sheaves*  
might be as well grown, in their  
kinds, as *Abels* Lambs, howbeit  
his Sacrifice proved a gift only,  
it was no fruit; why? because  
he who wants the root of faith,  
can never offer the fruit of good  
works; Cain a reprobate may  
seem (perhaps), liberal before  
men, he cannot be fruitful before  
God.

That of *David* at first hearing  
may seem harsh and improbable:  
*Thou desirest no Sacrifice, else wouldst*

give.

*The first Sermon.*

*give in due; the delightest in in-  
ternt-offerings; tis in the 51 Psalm,  
at the 16 verse. What, is God him-  
self now become mutable? is his  
mind changed? doth his law so  
strickly enjoin Sacrifices; and yet  
in David's time; doth he not desire  
them? was the priesthood of Au-  
w an end, before that of Christ  
began? The sequel answers; and  
satisfieth the doubt, The Sacrifices  
of God are a broken Spirit. For  
now, (we think) he speaks there  
in the Kingly Prophet, neither  
more nor lesse, than what he hath  
here intimated by his great Apo-  
stle, I desire no Sacrifice, that is,  
I desire not a bare gift onely; what  
make your Cattel at the door of  
my Sanctuary, while your hearts  
run on whoring after strange  
Gods? Indeed I have comman-  
ded, that beasts should be slain;  
but whiles their bodies are torn,  
your*

your *beams* should be rent too. I desire not those naked Gifts, but I desire Fruit, a *broken and contrite Spirit*; I desire *repentance*, the fruit of faith. Adde this *Salt* unto your Sacrifice, and then *come*, offer as much sacrifice as you will, make my Altars grow fat with offerings, weary my Levites, let my Priests faint through the multitude of your oblations, offer up the fruit of your ground, the increase of your Cattel, Tythe mint and namians. 'Tis acknowledged, these gifts bough to be done; but withall remember *Justice and Judgment*, remember to *break* and *rent* your hearts; *these fruits must not be left undone*. Will you see the Gospel exemplifie this truth? attend our Saviour into the Temple, and with him behold the Jews casting into the Treasury, you may there find your

your eye upon some long-robd  
Pharisee, whose Phylacteries are  
so spacious, that they learse leave  
any room for goodnesse; and sud-  
denly perceiue his pride so super-  
fluously bountifull, as if he came  
not to adore, but to purchase a deiry;  
you may then desery a poor, yet  
pious widdow; whose bounty and  
living are of the same extent; they  
both make but a farthing. And  
then hear Christs censure of the  
oblations, *was it not for these*. This  
poor widdow here hath cast in  
more than they all. How? more than  
the Pharisee? Can that which it self  
be found at such a fault? Can a  
farthing be more than thousands?  
yes, very well, in accounts, though  
not in quantity. That which she  
did was a perfect good work; her far-  
thing was but a gift, but the good  
intent, the good mind, wherewith  
she gave it, was fruit. That,  
namely:

namely her *farthing*, was the body onely, but this, to wit, her true devotion, was the soul of her Action; This crown'd her good work. Each of the rest gave a gift indeed, perhaps rich and goodly, but that was onely the carcase of a good work; one to winne an opinion of Holinesse, another of Magnificence, but for *fruit* you can there expect none, where there's no Integrity.

And now Beloved judge ye, whether is better, *living David*, then *dead Goliath*? *David* is little, but yet a perfect man; *Goliath* is large and vast of bulk, but yet no more than a Trunk. So a Pharisees works may be goodly indeed, and great in outward shew, but yet *dead* in themselves, because their hearts are uncircumcised; Those of the widdow are *rich* and full of faith, little, but *good* works.



*Didici hæc, Deus meus, inter da-  
tum & fructum discernere, sayes S.  
Austin in his last book of Con-  
fessions, at the twenty sixth chap.  
I have learned it of thee, O my  
God, to put a difference betwixt  
gifts and fruits. What may the  
difference be, good Father? Da-  
tum est res ipsa, quam dat, qui im-  
partitur, hæc necessaria: Fructus recta  
voluntas Datoris est. A gift is no  
more than the bare thing it self  
which is bestowed: Fruit is  
the good intent of him that gives  
it.*

To afford a Disciple, a cup of  
cold water is a gift: But to do it  
in the name of a Disciple, that argues  
a Religious inclination, and then  
'tis fruit too. To sustain a pro-  
phet, thats a gift, and so the Ra-  
vens did feed Eliab: But to give  
him entertainment in the name of a  
Prophet, because he is a man of God,

This.

This is said in itself; and so he was  
nourished onely by the good wid-  
dow of Zarephath. Didicst thou, De-  
ar mens, saith the devout Father,  
this have I learn'd of thee my God:  
He thought it worth the registering,  
that he had Received so usefull a  
Doctrine from so great an Au-  
thority. For throughout the various  
passages of our doubtful life, what  
more universally profitable? what  
more applyable? Each humane  
Action admits of this mixture;  
there's a gift, and there should be  
frankness; your very approach in-  
to these Assemblies, what is it but  
a gift; as you give unto God your  
paines, you give him your pre-  
sence, you afford him the knee,  
the eye, the hand, with those other  
complements of Religious honour.  
If these be done onely upon some  
self respects, as either to purchase  
a gift

an

an opinion of Holinesse, or to avoid the threats of the law; if they be done either for fear of Superiours, or to keep correspondency with those of your own Rank, they make but a bare *gist* onely, and are as farre from the nature of a *good work*, as truth is from hypocrisie.

That these gestures may become *fruits* too, make Religion the Mistressse of your outward Actions; let her prompt your feet to go, your eyes to look upward; subject all your *members* unto the Scepter of her direction, *Be* indeed what you would seem to be; For 'tis a shame that your bodies should be more Christian, than your soules; that your tongues should be more ready to *praise*, than your hearts to *conceive* the Lord; Your knees more officious to *bow* to him, than your souls to *adore* him. Let that  
Kingly.

Kingly votary be your guide and instruction; Come & says he; let us worship, and fall down and kneel before the Lord our Maker. First worship; that is the Fruit of a Religious intent; and then fall down and kneel, those are the gifts of our outward Actions; and therefore, that the service of your knees, eyes, hands may be acceptable, fir it take order; that your Sins do worship.

My Text commands yet further, and will needs fir in judgment, even with this exercise at which we are present, it claimes rule in the Pulpit too, and requires, that our Sermons be composed of its two ingredients; that they have in them both gift and fruit. They must be gifts to others, and fruits to our selves. If we preach, rather to instruct mens rates, than to correct their affections; if in stead  
of

of censuring mens sins; we defame  
 their persons; if our intent be not  
 so much to winne Soules, as followers,  
 and that we preach, *ut si deus nu-*  
*meraret tantum, non estimaret*, as if  
 God were able onely to number our  
 Sermons, but not to weigh and judge  
 of them; if thus, we offer gifts only,  
 and those are displeasing in the eyes  
 of the eternal God, as they are oft  
 times ridiculous unto the eares of a  
 mortal Auditor.

But when with an upright and  
 pure heart, we intend and endea-  
 vour the health of Israel; when our  
 reprehensions do as much move  
 our selves, while we meditate  
 them, as we desire they should  
 work upon our hearers; when we  
 deliver them; if *Jadab* hear of her  
 sins, not from our passion, but our  
 conscience, and the house of *Ja-*  
*cob* of their transgressions, not to  
 vilifie, but to reform her people,  
 then

then our discourses, and exhortations to you become *Fruits* too; and then are they no lesse pledges of our own salvation, than they are the means of yours. Happy Preacher! who endeavours this composition, who affects, that his Sermons may appear to be as well the *Fruits* of faith, as the *Gifts* of learning, for in so doing he shall both save himself, and them that hear him.

The word *fruit* is yet more Doctrinal. In *Good works* are here called *Fruits*; it is to be thus understood, that as fruits keep a due proportion to the tree that beares them, so should our *works* be fit and werable to our ability. In this way to heaven, the blind mans sight, as it is expressed in the Gospel, must be our direction, I see men as trees walking, we must walk like trees; you know it were unnatural for a

pome-

21  
pomegranate to bear fruits no  
bigger than a grape; and tis no  
lesse unseemly, for a man of large  
Reverence to give Almes like his  
meaner neighbour.

Neither must our charity exceed  
our Estate; for when a man grows  
liberal beyond his means, tis as  
if a vine, in stead of its proper  
grape, should bring forth a gourd.  
We read, Exod. 35. 20. at the  
building of the Tabernacle, some  
brought Gold and precious Stones,  
some Purple and Fine linnen,  
others Badgers skins, and Goats hair  
to the Sanctuary: all these were  
Fruits, Gold and precious Stones fit  
for the Nobles of Israel to bear;  
Purple and Fine linnen for persons  
of middle rank; Skins and Goats  
hair for the poorer sort. Each may  
give as he is able, and bring forth  
burden in a *burden*; tis well  
if the poor Widow can give a  
little

little Cake, and a draught of water to *Elisha*.

Thus let each tree bring forth its *own* Fruit; let each mans wisdom proportion his contribution to his Estate. Great men must do *great* works; and God may as well expect, that a rich man should *build* a Church, where there is need, as that another should *adorn* it. Should *Caiphas* have cast in those *Ten mites* into the Treasury, men might rather have scorn'd his baseness; than commended his charity; mites did well become the widdow; but the high Priest must bring a *larger* offering.

I know, 'tis not our *substance*, but our *Faith*, which commends the work; but yet we may well suspect the Niggards faith, when he gives *too little* of his substance, and he's to be counted a very weak Christian, whose covetousnesse shuts his purse



*The just Similes.* 23  
purse so close, that his Faith cannot open it. There are some that can speak great store of charity; they can give good words, to people in want; *Alas my brother! Alas poor man, I am sorry for you; yea* they can be content to pray sometimes, that God would help them, but it is with reservation, so that they be not his instruments. But such Trees as these, bear not fruit, but leaves; and, as you know it follows, their end is to be burnt.

☉ If our good works be fruit, it follows, they ought not to make us proud, nor to puff us up with any vain imaginations, as though they had deserved, that God should favour us. For tell me, when Noah had bestowed great paines in planting a vineyard, do you think he was beholding to his slips, that they brought forth grapes?

Beloved, we are Gods vineyard,  
he

he hath planted us, he hath set an hedge about us, and therefore to bring forth the fruits of a Godly life, is not our kindnesse, but our duty. This truth is yet further manifested by the verse next following. My Apostle had lately received a contribution from *Philippi*, and yet thus he speaks of it *αἰχμαλωτῆρα, ἔλαβον πάντα;* *αἰχμαλωτῆρα*, is a word very emphaticall, it signifies to receive by way of due debt, as a Prince receives his Tribute, or a Lord his rent; for so tis expounded by Saint *Chrysostome*, a Greek Father, and therefore one that knew well the property of my Apostles language.

Observe hence, when you minister unto the Saints necessities, you do but pay what you owe; and such works, I hope, you will confesse, are not to be accounted as your liberality, but as Gods Tribute.

You

You have heard the difference between *Gifts* and *Fruits* ; and I doubt not, but the bare Narration of it hath soon taught you which to practise: For *Jacob* needed no other inducement to chuse *Rachel* before her Sister *Leah*, than that the one was *bleare-eyed*, but the other *beautifull*. The disproportion here is of a farre greater consequence : bare *Gifts* are *dead*, and unprofitable, but *Fruits* are of a weighty *value*, the *Testimonies* of our Faith, and the *pledges* of our Salvation. If neither Grace, nor yet Reason, hath taught you which to chuse, learn at least to rely upon *Saint Pauls* Authority, *I desire not a Gift, but I desire Fruit*: which I call'd my Second part, and I must now explain it to you.

*I desire not a Gift, but I desire Fruit.* To know the true worth of  
C this

this Apostolique assertion, we must as well enquire how Saint Paul then liv'd, as what he wrote, we must look as well into his life, as his Epistle.

You must understand therefore, that he was now at Rome a prisoner under Nero the Emperor, whither the Jews malice constrained him to appeal, as Saint Luke relates it from his own confession, in the last of the Acts, at the 19th. verse. He was now indeed in a very Strange Land, forc'd to converse with Romans, Strangers to his person, with Gentiles Strangers to his Religion, and which makes his case farre more lamentable, There was a Nero and a Paul together, the most Zealous Apostle under the most Savage Tyrant.

You see Beloved, he is a miserable object, his condition, and in all likelyhood

likely hood his wants also, not unfit for a whole Church to exercise their charity upon. Here's an Apostle, in necessity, in prison, and that under a cruel Prince, among *Strange* people. The *Philippians* hear news of his Estate, and presently in a Religious bounty they make Collections for him; and dispatch them to him by *Epaphroditus*, who in their names was both to *Salute* and *relieve* the prisoner. It may be thought, nothing could be more welcome to the Apostle at this time, nothing more welcome than *wealth* in stead of *want*, than the Almes of *Philippi*, in the midst of his great extremity.

But men of that opinion are ignorant of Saint *Pauls* abundance. He could truly say of himself, what the Comædian put into the mouth of his Actor, *omnia habeb*,

*nec quicquam habeo, nihil cum est, nihil deest tamen.* I have all things, and yet possesse nothing, there's nothing about me, and yet I want nothing. For contentment is a large possession, and the man truly full, is not he that hath eaten most, but he thar's satisfied. They are his own words in this present Chapter. *I know both how to be abased, and I know how to abound, I am instructed both to be full, and to be hungry, both to abound, and to suffer need; I can do all things through Christ that strengtheneth me.*

How! all things? hear ye Elders of *Philippi*, what need is there of your Churches bounty? Saint *Paul* wants nothing, he hath already all the wealth he desires, and 'tis but a Thanklesse expence to enrich a man beyond his wishes. Indeed had these *Philippians*, in a seeming Holinesse, sent but their

their *wealth*, a bare Gift onely, his chain had been more welcome, than their Benevolence, Saint Paul would have more esteem'd the *bonds of Christ*, than the riches of hypocrisie. But when under the shadow of this outward bounty, he descryes the inward Truth of a Sincere affection, when he perceiv'd it an *odour of a sweet smell*, a *Sacrifice acceptable*, well-pleasing to God, then he breaks out, *I rejoiced in the Lord greatly, that your care of me hath Flourished*; not because I desire a Gift, but I desire Fruit, not that I covet my own wealth, but your Salvation.

A generous mind you see, and fit for an Apostles breast; he scorns to be relieved, but by the hand of Faith; and can be as well content with the pangs of hunger, as the Gifts of Infidelity. Indeed, had the *Philippians* been yet but hypo-

crites, my Apostle might with a good conscience have used their bounty, for it came to him by deed of Gift; and there is no fairer Title to any possession: But he is not so content; to please him, they must send, as well *Fruits* as *Gifts*, they must send such presents, as may abound no lesse to *their accounts*, than to his necessity; otherwise they may satisfy his *wants*, perhaps, but not his *desire*.

'Tis a rule in the Mathematicks, that *Rectum est index curvi*; the best way to discover a *Crooked* line is to compare it with one that is *straight*. You know 'tis a *straight* square that must tell the workman, whether his timber be *straight*, or *uneven*.

The case is with us, as with *Lines*, Beloved. Men of a *crooked* disposition are then best known, when



when they are compared with others of an upright heart: and the onely way to discover a false *Philippian*, is to examine his Actions by Saint Pauls example. He was in want you heard, and yet desires not *Gifts*, except they were *Fruits* too. How farre then do those poor decline from the straight steps of his Apostle, who scarce either desire the one, or respect the other, but had rather be beholding to their own theft and couesnage, than either to the *Fruits* of other mens Faith, or to the *Gifts* of their vain Glory? Indeed, such men may usurp upon that speech of Saint Paul, *these hands minister to my necessities*, but 'tis not of their own, but their neighbours goods.

The covetous person may here examin himself, and strait way discover the errour of his life.

Saint Paul was poor, and yet desires not wealth; for his contentment was his riches. This man abounds in all things, and yet is therefore still poor, because he's not Satisfied. We may (all of us) behold mine Apostle, and from him take a pattern how to rectify our affections: he desires not *Gifts*, but *Fruits*; and delights more in the *Philippians* Faith, than in their liberality.

This likewise shews the *Crookednesse* of those perverse Christians, who preferre their own *profit*, before the *Salvation* of their brethren; and would more delight to see the *Philippians* become their *Tributaries*, than Christs *Disciples*. He that rules a Family must hence learn to take more pleasure, that his servants are *good*, than that they are *profitable*: for if they labour their *Masters* encrease,  
either

either for hope of reward onely, or for fear of offence, this is but *eye-service*, neither *Fruit*, nor *Gift*, unlesse perhaps ye account that *given*, which ye *pay* for. But when they become Trusty for conscience sake, when they are industrious and truly diligent, not as in the sight of man, but God, then are their labours *Fruits*, and a Christian Master must more joy to see his Servants Faith, than his own Commodity.

That your Actions must be *Fruits*, not *Gifts* onely, I have shewed unto you in my First part, from the *Nature* of the things themselves; in this Second part I have shewed it from the *Authority* of the Apostles choice. I must reiterate my exhortation once more. *Bring forth Fruits*, if not for these reasons, yet for your own commodity. Remember that great *Audit*

which you must one day make with the Lord of Heaven : then *Fruits* will abound to your account ; which I made my last part , and must now be handled.

*That may abound to your account.* There's a great correspondency between the *written* and the *eternal* word ; between Christ and the Scriptures. They have both of them *humbled* themselves for us ; He to the death of the Crosse , This to the *dulnesse* of our capacity. For how often does not the Scripture speak of God , as of a mortal man ? It gives him both eyes , and eares , and Feet , and hands ; in some places it supposes him an *Husbandman* , in others a *Shepherd* ; some places make him a man of War , and clothe him with harnessse to the battel ; and in my Text he is an *Auditor*. The Lord *hath sought a man after his own heart* ,  
saith

saith the Scripture of *David*, first of Kings at the 13th. chap. how, *Sought*? God is every where, and may spare that enquirie; what needs he to seek, who sees all at once? *Non quod nesciat, ubi sit, quaerit, sed per hominem, more hominum loquitur, quia sic loquendo nos quaerit,* as Saint *Austin* speaks, in the 17. of the *City of God*, at the 5th. chap. he did not seek *David*, because he was ignorant where he was, but he so speaks, because he seeks us; for we are then found, when we understand him.

That we might become learned, God is said to have *Books* too; *The Books were opened*, saith Saint *Iohn*. Revel. 20th. that is, the particular Testimonies of every ones private conscience. And again, another *Book was opened*; that is, the Sacred register of Gods eternal Decree. My Text adds to this library:

brary, for it implies *Books* too, namely *Books of Account*. So *Zanchius* unfolds the Metaphor, *hic Deo tribuit librum*, the Apostle, faith he, in this place attributes to God the use of a Book, wherein there stands the formal draught of an exact account. Here he writes his *expenses*, namely the things w<sup>h</sup> he hath given us; and here are his *receipts* too, that is, the *duties* which we have returned to him: again, here he notes our *Trespases*, or Debts, and here likewise he sets down our *weeping* payment, our *tears*, those *fruits* of Faith, which so farr abound unto our accounts, that they turn our revenging *creditour* into a loving Father. Put my Tears into thy Bottle; are they not noted in thy Book? Saith David, a weeper, in the 56th. Psalm, at the 8th verse, for so runs the original, it is a word varied from

from 7<sup>th</sup> ( *Sepher* ) which signifies a Book. *He that hath mercy upon the poor, lendeth unto the Lord, Prov. 19th.* the Lord borrows our works of Charity, and puts them into his receipts.

See then, Beloved, do not such Fruits abound to our advantage? they make our God become our Debtour; and our *Accounts* must then needs be easy, when we our selves are become the Creditors; *who gives a Disciple a cup of cold water only, in the name of a Disciple, verily I say unto you, he shall in no wise lose his reward,* saith our Saviour, *Mat. the 10th.* at the last verse. The thing here to be given is scarce worth the valuing; and yet if this water be *Fruit*, if it issues as well from his heart, that gives it, as from the Fountain from whence it is drawn, how doth it abound to our account? It both *cancels* our debts

debts, and entitles us to a farther Benefit; it gives us, not a *Freedom* only, but a *reward*.

Are our works then of so high a price? can they both *discharge* the debts we owe, and yet leave us so rich, that we may *purchase* too? Indeed our Saviour seems to intimate it, *Come yee blessed of my Father, inherit the Kingdom prepared for you before the world began*, for your Fruits have abounded to your accounts, *I hungred, and yee gave me meat, I thirsted, and yee gave me drink, &c.* Heres no mention of offences at all: it seems then our works shall both *Satisfie* those debts, and also *purchase* a Kingdom for us.

But lest, with that *purple robe*, we become drunk with a conceit, or pride of *Merits*, we must understand, that our accounts are to passe before such an Auditor, whose only *Mercy* is our satisfaction.



on. Indeed in his *Reckonings* our *Fruits* shall passe for current coyn, but yet 'tis his bounty that gives them *value*. A Creditour, if he please, may accept of Brasse for Gold, and of Iron instead of Silver: though all our *righteousness* be as a *stained cloth*, yet God in mercy may both pardon and *crown* our works: and when he so deals with us, we are not beholding to the worth of our coyn, but unto the bounty of our Creditour; not unto the merit of our desert, but unto the mercy of our Redeemer. Come ye Blessed of my Father, *καταραμενοι εστε*, (So the Greek hath it) possess ye the Kingdome by title of *Inheritance*. Mark, Beloved, we are *heirs*, not *purchasers*, and we obtain the Kingdom, not by our own desert, but by Gods *free adoption*: and yet, that all the world might know his sentence to be equal

qual, he adds, *for I hungred, and yee gave me meat, I thirsted, and yee gave me to drink*; your Fruits make it manifest, that you are the Sons of me your Father; and *thus* do they abound to your accounts.

The Civilians distinguish between *Dominium* & *Possessio*, between the right of Title, and the form of taking possession. You know a man may have Title to what he doth not yet possess; and a man may wrongfully possess that, to which he hath no just Title *Nabouh* had to his vineyard, to wit, Title of inheritance; *the Lord forbid*, saith he to *Ahab*, *that I should give the Inheritance of my Fathers unto thee*, 1. of Kings, 21. Yet at length *Ahab* possess it, without a Title, for ought we find, unlesse perhaps it were some new Law of *Iezabels* enacting; *that the Husband should succeed him, whom the Wife had murdered.*

We

We may get a right of Title by others, for so *Isaack* had it to his Inheritance, because he was the Son of *Sarah*, the wife of *Abraham*; and *Mephibosheth* to his possession, because he was the Son of *Jonathan*, the Friend of *David*. But 'tis the Act of their own Body usually, whereby men take possession.

*Possessio, quasi pedis positio*, say the learned Lawyers, 'tis gotten by letting our foot, and seeming to take up our rest, upon the ground which we meant to possesse. You may remember *Ahab* went down in person to take possession of *Naboths* vineyard, in the Text before cited. So then we may get a right of Title from the bounty of others, but possession is the Fruit of our own endeavours.

I apply it; the practice of this legal course, is no lesse observable in the attainment of the Everlasting King.

Kingdom: for to have a Title to it is one thing, the manner of possessing it another. *If we be Sons, then are we also heirs*, Saith the Apostle; there's our Title, 'tis by a right of Inheritance. *well done, good and faithful Servant*, enter into thy masters joy, there's the manner of possessing it; 'tis *per pedis positionem*, by setting our feet, and putting our selves resolutely into that narrow way, which leadeth unto life; by bringing forth the Fruits of Faith, which may abound, and advance us unto this possession.

Calvin himself hath intimated, what I now observed, in his third Book of Institutions, chap. 17. *In his locis, in these Texts*, saith he, *where Eternal life is called the reward of good works*, the Holy Ghost speaks not of life it self, but of the form of enjoying it, that is, as I understand him, he speaks not of our Title to the King-

Kingdom, but of the manner how we must possesse it. Without *Fruits* then our *Account* will not be taken; or to speak plainly, and leave this Metaphor, *without good works there's no Salvation*. They are not indeed *the cause*, but they are *the way* to life; They are not the *Ti-tle* whereby we lay claym to Heaven, but yet they serve instead of that *legal form*, whereby we must take possession of Heaven..

Nor is my Text any way injurious to Faith, while it holds good works in so great esteem: for if you observe the word here used by my Apostle, when he mentions the one, he implyes the other; yea and chiefly *extolls* Faith, though he doth not *name* it, *ἐν ᾧ ἡμεῖς καυχώμεθα*, he saith not, *I desire good works, but I desire Fruit*. They are not esteem'd then for their own sakes, but because they grew upon the  
*Stemm*.

*Stemm* of Faith. He that loves an *Israelite*, because he is the Son of *Abraham*, loves *Abraham*, more than he doth the *Israelite*; and so he that desires good works, because they are the *Fruits* of Faith, honours Faith, more than he doth good works. For our affection looks chiefly at that which *first* moves it, and therefore the cause, why we respect any thing, is still more in our account, than the Thing it self.

Names of Relation alwayes busie our understanding, and by a silent kind of Command make us to search farther than the Thing we hear. If we call the *Rechabites* no more but *good men*, our apprehension confines it self unto their persons only; but when we stile them *obedient Sons*, we can hardly abstain from making some farther enquiry touching their Father *Jonadab*. So, had

had it been here said, *Good works abound*, we might perhaps have sought no further than into their *desert*, but the name of *Fruit*, which is given them, makes us enquire for the *Tree* on which they grow, and silently enformes our understanding, that *good works do therefore abound to our account*, because they are the *Fruits* of Faith, that saves us. So then, 'tis *Faith that justifies*, both our selves, and our works too: it makes us of Sinfull men become the children of God; and it makes our works, of unprofitable Actions, become *Fruits*; abounding unto our Eternal Freedom.

Where's now the forehead of that Romish strumpet, who dares affirm, that our Doctrine *hinders* good works, and that without blushing

blushing too? Indeed we must not say *they merit*; that were as false as dangerous, and the ready way to make us men, become rather *proud* than *honest*: yet we averr, without good works there's no Salvation, and in mine Apostles phrase, that without such *Fruit*, we shall fail in our *account*: our Master will *be wroth with us*, and deliver us *over* to the *Tormentor*, to lye in prison, till we pay all that's *due* to him, which will be to eternity.

If this be not a sufficient inducement to good works, what is? who can move him, that regards neither the losse of Heaven, nor the gaining of hell? nor do I well see, how our adversaries themselves should present us with a greater motive; unlesse perhaps they will have the confidence to tell us, that the Fire of Hell is not



so hot, but burns more gently and softly than that of Purgatory. 'T were to be wished indeed, that in this point, our *lines* were as well able to give *Rome* the lye, as our *Doctrine* is; she might then see, as well as read, that the reformed Church, can be both good, and humble too; and knows both to be rich in the Fruits of Faith, and yet to rely onely upon Christs satisfaction.

I conclude with that of Saint *Austin*, in the 23th, chapter of his *Confession*. *Germinet anima nostra opera misericordie*, Let our souls *Bad* and *Bring forth* the works of mercy: pittie the Fatherlesse, have compassion on the poor, relieve those that are in distresse, lend a tender and favourable ear to the widdows groanes; Be ye *members one of another*, by compassion and a lively sense of your Brethrens sufferings,

ferings, and be ye members *one to another* by the free help of your Benevolence and Charity. Be Eyes to the blind, be Feet to the lame, be Hands to them that cannot, through age or other impotency, labour for themselves. In a word, give Almes, every man according to his Estate, liberally, frequently, constantly worship God humbly and devoutly, do all kind of good works with Diligence, Faithfullnesse and Sincerity; So shall your *Fruit* abound, not onely to your *own*, but to the *Churches* account; the Church shall have wherewith to answer her Adversaries in this world, and yourselves wherewith to satisfy that great Judge of account in the world to come: which God of his mercy grant, &c.



# The Second SERMON.

---

MARK 6. 20.

*For Herod feared John, knowing that he was a just man and an holy; and observed him; and when he heard him, he did many things, and heard him gladly.*

**E**xamples give life to precepts: for as they usually make us conceive with ease, what otherwise we should hardly

D                      hardly

hardly understand ; so do they cause us to practise with encouragement , what without them ( perhaps ) we should scarce attempt. Precepts indeed may command , but it is their examples , that perswade *obedience* with greatest facility; the reason is , because they both imply matter of *Emulation* , which is as a spur in many cases , unto mens spirits , and likewise exclude *impossibility* , by shewing that the thing , which is commanded us , may be performed.

That we must in all things *obey the voice of the Lord our God* is a precept better known than observ'd ; and what can be more availeable to enforce our performance of this command , than the consideration of *Abrahams* example ? For canst thou stick to abandon the company of thy vicious Associates, when he ,  
he ,

he, to avoid occasion of sinne, leaves both *his kindred and his Fathers house*? Canst thou forbear strangling thine inordinate affections and lusts, when thou seeest him, in obedience to the command of that great Law giver, turn *Executioner* to the Fruit of his own loynes, and rather than not to be the *child* of God, is content to be no longer the Father of his dearest *Isaack*?

But amongst all the several kinds of *Inducements*, that are apt to work upon us, and to move us to do this or that, there is none that more effectually stirs our affections, than the *good examples* of those who seem most exposed to ignominy and disgrace. For we can hardly brook the worthy Achievements of our *Equals* in any kind, but we disdain and are vexed to see our selves out-strip by

our *inferiours*. And therefore that fabulous Philosopher, *Aesope* I mean, did very wisely; who being desirous to incite and bring his Auditours to a more vertuous course of life, chose rather to acquaint them with the *Annals* of Beasts, than men; to the end that they might be ashamed to see *sense* outgo *reason*, and to observe those silly creatures performing the offices, which either sluggish negligence made them *unable*, or their crooked and perverse dispositions *unwilling* to execute.

This one example, which my *Text* proposeth, affords variety of such inducements. For if thou beest possessed with a generous Spirit, and apt to emulate the Actions of great men, Behold, here is *Herod* a Prince to be imitated: but if thy drowsie affections permit thee not to look up, nor to be  
be

be awaked with such Alarmes, yet blush notwithstanding to see thy self outstript by *Herod*, a man whom the Gospel hath noted out, as notoriously infamous, an incestuous person, and a murtherer: Is it not a shame then for thee, to contemn the Ministers of God, or to abuse his servants, to whom in this place *Herod* himself doth reverence? To be backward and slothfull in attending to his word, which *Herod* here again and again receives with gladnesse? lastly, would it not argue great want of Grace in thee to be an idle bearer onely, when we in this Text find *Herod* himself doing, readily doing and performing many good deeds?

Consider I say, and blush at these circumstances, thou who ever thou art, that hast not as yet attained to *Herods* perfection. Think how farre short thou comest

of those duties, which that last and great day shall exact of thee : Seeing that the charity of our best Divines cannot so farre o'rerule their judgments, as to make them think this *Galilaean* Prince, throughout all these Actions, to have gone any whir beyond a reprobate. For although considered in their own nature, the *many things*, which he is here said to have done, were doubtlesse good and truly commendable before men, yet being stain'd with infidelity, and corrupted by the ill manner of the performance of them, they were as farre from the perfection of a true good work, in the sight of God, as himself was in person from the privilege of a true-born Israelite; to which yet (as some say) he was not unwilling to pretend.



The Actions here specified are  
Three.

First, the respect which Herod shewed to the Ministers of the word, and withall to the line of Aaron; for John was heir to the courie of Abia, being, as the Gospel shews and calleth him, *filius-Zacharia*, the Son of Zachariah the Priest. He feared John, and observed him.

Secondly, the entertainment, the joyfull entertainment, which Herod gave to the word it self, which John preached. And when he heard him, &c. he heard him gladly.

Thirdly, the Reformation, or good effect, which Johns Sermons, or preaching, wrought upon Herod. He did many things, &c. Each of these apart in their order, together with a particular discovery of

their several imperfections, are to be the subject of my present discourse; it being my desire and intent principally, to acquaint you with the fair progress, which a Reprobate may seem to make in godliness, and yet how farr he comes short of true Grace and Salvation.

Part I.

You may thence conjecture, that our fore-Fathers did highly esteem the Priests office, because it was so often, in their time united unto the Kings Authority. *Majorum hac erat consuetudo, ut Rex esset etiam Sacerdos & pontifex*: 'Twas a custom among the Antients, that he that was King, should be likewise Priest, as *Isidore Hispalensis* observeth in the 7th. of his *Etymologicks*, at the 12th. chapter. This was practised by the Patriarks themselves, as we may read *Heb. 7th.* There *Melchisedech* partakes of

of both Titles, he received Tybis of Abraham, as Priest of the most high God; and questionlesse he took Tribute of his own people, as being King of Salem. Also the Scripture tells us of Eli and Samuel, both Judges, successively invested with the same Sovereignty, and yet the first a Priest, the second both a Priest and Prophet in Israel.

The Gentiles, though as yet they had not attayned to the Faith of Israel, that is, unto the true knowledge of Almighty God and his Law, yet in this particular they thought not amisse to imitate the custom of Israel: among them there was.

*Rex idem hominum Phœbique Sacerdos,*

As Virgil speaks of Anius, who was both King and Priest, a King to Delos, and a Priest to Apollo, who

was there worshipped. And 'tis not unworthy of observation, that *Moses Gen. 41. Stiles Potipherah* his Father in Law *אֲרִיָּה כֹהֵן* (*On Cohen*) which you may render either *Prince*, or *Priest of On*. Probably 'twas to let us understand, that *Egypt* liked well of the old conjunction between the Sacerdotal and Princely dignity.

Thus did those elder times think Holiness the chiefest policy : and therefore held him as most able to *Reign*, whom they saw to be most fit to *Sacrifice*. This Antient practice seems not a little to justify a Maxime of our own times. *Rex, say we, est persona mixta cum Sacerdote*, the King himself is partly a *Clergy-man* : his office then includes a *Priesthood*, and bids him not to *rule* only, but to *pray* for his People.

Consult the *Pagan Antiquities*,  
and

and you will find strange variety of Honour conferred upon the Ministers of their supposed Deities. *Romulus* stiled them *Kings*, as if he meant to have enlarged their power unto the height of his own Authority. And when afterwards the name of a King became as odious at *Rome*, as the real oppression of a Tyrant was to other Cities, yet was the still content, that the chief *Master* of her religious Ceremonies should retain the old Title, and be stiled *Rex Sacerdotum*, or the Priestly King. I might acquaint you with the large Immunities and Privileges which they enjoyed, with the strange Complements of Honour, wherewith they were little lesse than adored, did they not contain as great an excess of Superstition, as they did abundance of Reverences?

This will be sufficient to prove

that

that they were both fear'd and ob-  
serv'd, that in succeeding ages, the  
*Cæsars* themselves became ambi-  
tious of the Priesthood, as *Suetonius*  
hath observed in *Julius Cæsar*  
and *Augustus*; and *Tacitus* wit-  
nesseth the same, (in the third of  
his History) of *Vitellius*.

The Relations even of our mo-  
dern times are not without some  
parallel examples likewise. *Henry*  
the Archbishop of *Ebora* be-  
comes King of *Portugal*, as you  
may find in the late Spanish Histo-  
ry: and *Posservine* the Jesuite re-  
lates this of the Russian Monarch,  
otherwise called the great Duke  
of *Muscovie*, *Rex Sacrorum simul*  
*et Imperator videri velit*, he doth as  
much affect to be thought chief in  
their holy Ceremonies, as to be held  
chief in his Empire: And therefore  
his Robes are Copes, his Crown  
a Miter, and instead of an impe-  
rial

rial Scepter he arms his left hand with a Crofiers staff.

Neither did the purer years of the Christian Church shew themselves any whit negligent, in the performance of so Religious a duty; being no way ignorant of that Doctrine, which St. Paul had imparted unto his Timothy. Let the Elders, saith he, that rule well be had in double honour; especially those which labour in the word and doctrine.

1 Tim. 5. 17. Indeed for those former Titles of Sovereignty, as I read them not offer'd, so neither could they have been accepted by the Ministers of the Gospel, they having received prohibition against it from their Masters own mouth, *vos autem non sic*, The Kings of the Gentiles reign over them, and they that bear rule among them are called Benefactors: But you shall not be so. Luke the 22. Yet if we enquire  
into

into the cariage of those Elder Christians, we shall easily find, that what was wanting in those swelling Titles of Eminency, was supplied in the Truth of sincere affection. So the Apostle himself witnesseth of his *Galathians* in the 4th. chap. of his Epistle to them. *Ye received me as an Angel of God, yea as Christ Iesus; nay I bear you record, that if it had been possible, you would have pluckt out your own eyes, and have giu'n them unto me.*

Happy *Galatia*! who wert become the Mother of such affectionate Children. If you expect *fear and reverence*, they receive the Apostle as an *Angel of God*. If *love and affection*; they could have spared even *their own eyes* to have supplied his necessities.

But is the practice of our present times answerable; doth it equal the *se* precedents of the Apostolic

-*lie*



que age? do you *fear and observe*? nay do you not rather scorn and neglect our profession? else what's the cause that the most liberal and ingenuous dispositions are fearful to undertake this worthy calling? what hinders them, but only the publike contempt and much ignominy, which in these times they see openly attends the Ministry? For doubtlesse, if a mans reputation be his second life, you may now justly call *Orders* a kind of Martyrdom; because I am sure, he hazards his account in the world much for Christs sake, whosoever in our dayes puts himself apart to serve the Tabernacle.

How are we contemn'd by the greatest? and injured by those of meaner rank? do not the scorner deride us? and the *Drunkards make songs upon us*? nay is not our very Function become a Proverb of contempt

tempt, even in their mouths, whose education hath ever been as servile, as their birth was base? There are perhaps of our *Masters in Israel*, that can with *Nicodemus* be content, to afford us countenance by candle light, I mean, in private, and during the absence of those high-bred Spirits, who count it baseness to entertain discourse with people of so mean Quality, as we are in their esteem.

But are the times so strangely altered? are we now thought unworthy to accompany them, whom Antiquity held us fit to govern? 'Twas his Majesties late observation, before a most honourable and judicious Assembly, that the Clergy was never grown into such contempt as now; and in his opinion 'twas one of those great offences, which argued the near approach of the latter day. There he enjoyed  
his

his Judges to countenance us, exhorted his People to reverence and respect us; God continue so gracious a Prince, that reigns even in these dayes, to become a Preacher: and let all those, that wish well to the house of *Aaron* say Amen, Amen. For should not *Judah*, I mean the Scepter it self, stand firm to *Levi*, the other Tribes would be as ready to prey upon us, as they are now to scorn us.

Yet could the practice of former ages work any alteration upon these latter times, I should not doubt but to leave this Auditory as carefull of our *Estimation* here on earth, as we professe to be (and in some measure, I hope, are) of your *Welfare* in Heaven. My speech hath already laid open the *examples* of the Patriarks and purer Church to instruct you; of the Pagans and Infidels, to stir up and inflame

enflame your affections. But if through hardnesse of heart you remain still unmoveable, yet quake and tremble to think, how this *Herod* in my Text shall one day rise up in Judgement against you, and shall condemn you; for he fear'd and observ'd the Baptist, and I say unto you, it may be spoken of the meanest Minister of the Gospel of Christ, *A greater than Iohn is here.*

Speak I this of my self? saith not the Scripture the same also in the eleventh of *Matthem*, at the eleventh verse. *Amongst them which are begotten of women, arose there not a greater than Iohn the Baptist; yet the least in the Kingdome of Heaven is greater than hee.* Where our Saviour makes comparison between *Iohn* and us; not in respect of any personal eminency; for therein, if in modesty we would not, Truth it self would enforce us to yield  
*Iohn*

*John* the precedency ; but in respect of our Office : and in that regard , as *John* was greater than the former Prophets , because he taught Christ after a more clearer manner than they , so are we to be prefer'd before *John* himself , because our preaching of Christ is yet more manifest , than his was : for which reason the Christian Church is ther likewise honoured by our Saviour , with the Title of *Kingdom of Heaven*.

Thus *Calvin* understands the Text , and I find him accompanied in his exposition with the best of our own Interpreters. Besides he is countenanced by the 7th. of *Luke* , where that Evangelist relates it thus. *Among them that are begotten of women there is not a greater Prophet than John* : mark , he saith not a greater *Man* , but a greater *Prophet* : the comparison then concerns not his *Person* , but his *Office*.  
Only

Only *Maldonate* the Jesuite challengeth this Gloss, as injurious to the Baptist. What shall each private Minister, each Priest and Deacon be thought greater than *John*? yea, Jesuite, why not? your own *Abulensis* in his thirty fourth question upon St. *Matthew*, confesseth as much. *Quanto de Messia a-pertior, tanto major Propheta.* We Ministers are Prophets too, and we are therefore the greater, because the playner Prophets.

Surely this Jesuite fears to be out-stript by *Herod* in his respects to *John*, and therefore we shall find him more observant, than ordinary. Hear therefore, if you please, his Commentary upon the Text, *The least in the Kingdom of Heaven is greater than he*, that is, saith he, *the least of them that receive the Gospel.* How? may the least Christian be greater than *John*, and

and yet not the least Minister? He's very observaunt indeed. *Iohn* shall take place both of *Elias*, and *Paul*, of Apostles and Prophets, yet *Demetrius* and his Craft-men may have the wall of him. There are of his Church, I confesse, that go larr beyond this *Herod* in observance; they have taken the paines to climb Heaven it self, as it may seem, to do the Baptist some shew of Honour. For *Gerson*, in his fourth *Traet* upon the *Magnificat*, with *Mairontius*, and from them another Jesuite *Barradias*; give him confidently the third place in Heaven, that is, next to our Saviour and his *Virgin-Mother*; in the *very same Throne* say they, from whence *Lucifer* fell. Great observance indeed, if there were as good ground for it.

But I go on, Had this *fear* and *observance* been done by *Herodias*; had

had she with *Mary Magdalen*, of a lewd Strumpet become an humble *Penitent*, the example had not been so much worthy the noting; inas much as the tenderneſſe and inſtability of her ſexe might argue (poſſibly) ſome eaſineſs in her conversion alſo; or had they been performed by *Philip*, the forſaken husband of *Herodias*, it had been no great marvail; no great marvail, I ſay, to ſee a man injuriouſly diſgrac'd by his Brothers luſt, and perhaps not well able to revenge himſelf, to think of a retir'd life, to renounce the World, and become follower to a Prophet, in the Wilderneſſe, eſpecially to ſuch a Prophet as the Baptiſt was, whoſe zeal had already made him a party in his quarrel.

But that this lawful reſpect ſhould proceed from *Herod* himſelf



self, who being a man, wanted that tenderneſſe of affection, which ſhould mollify him, and for ought we read, was not expoſ'd to ſuch injuries, as might diſcontent him in any ſort with the World, that *hee* ſhould do it, it may ſeem to argue abundance of *Grace*, and that he went as far beyond the other two in Goodneſs, as he did in Authority.

But upon a more ſtrict inquiry into the nature of the Action, we ſhall find it I doubt to iſſue from ſome baſtard fountain; to proceed at beſt from *Morality*, rather than from *Religion*. My Text diſcovers it plainly. Herod feared and obſerved John, *knowing him to be a juſt man and an holy*. See, the reſpect which was given to John, was given to his *perſon*, not to his *office*: Herod obſerved him for thoſe perſonal deſerts, or merits, which

which he saw in the *Man*, not because he was a *Prophet*, and the forerunner of so great a Majesty. To be short he honoured *John*, but not the *Baptist*.

And what was this more than Philosophy had taught her followers? *Rm*, even in the height of Paganism and Idolatry, yet honour'd the Severer strictnesse of *Cato's* Integrity very much; and that Stern carriage of the *Stoicks* in how great estimation was it, even with those *Athenians*, which for their own persons were most loosely profane and vicious?

But thou, who intendest after a right manner to regard and reverence Gods Ministers, consider not so much *what they are*, as *from whom they come*; and the respect thou affordest them, give it not so much for their own sakes, as for his that sent them. For who en-  
retains

certains an Embassadour onely according to his own personal deserts, may soon violate the law of Nations, by scorning him, as either weak, or vitious, to whom in that Imployment belongs all the honour due to his Princes person. Now we are the Embassadors of Christ; whatsoever the meanesse of our persons be, yet at least that's the Title and dignity of our office.

Nor doe I altogether condemn this Action of Herod: For fear and observance are matters of due Debt unto Justice and Holinesse; such qualities deserve respect: yet neither can I commend it, I mean, as a work truly good. The reason is, I find it not performed with any relation to the Author of goodnesse, without respect to whose Glory, our best Actions may be goodly perhaps, but yet

E but

but goodly Transgressions, *Splendida peccata*, as the Father calls them.

But can so much good as this come out of *Gabilee*? from whence there ariseth no Prophet, can there come a man that shall so highly regard a Prophet? A shame it is for these times, that the worst part of *Israel* should afford a man, whom we can hardly better within our Christian Territories. For of that small number, which at this day either *fear* or *observe* the Ministry, the most part are provok'd unto it by *Herald's* inducements: Either they know them honourable, or wealthy; or perhaps of an austere life, and exemplary conversation. In this manner I confesse, diverse of the Clergy are honoured in these our daies, and yet but few Ministers are honoured.

Let

Let a Baptist be called to some Eminent dignity in the Church, no doubt there are of all sorts, both Scribes and Pharisees, that would reverence him. Let him be Zealous and powerfull in his profession, there are of the most vicious Publicans and Sinners, that would sometimes even tremble under him. Nay let him be but as violent against *Ceremonies* as Sinners; Let him enveigh as bitterly against the Priests vestments, as against the incest of *Herod*, he should have followers by Troops from *Hierusalem* to *Jordan*, and from thence to *Enon*: onely he must lay apart his garment of Camels hair, and that girdle of skins about his loins; because they are onely in fashion now a daies among our great enemies, they are used onely in the Cloysters of *Babylon*.

But you Beloved, that your entertainment of the Prophets may *receive*, and be crowned with a *Prophets reward*, learn to receive them, not in the name of learning, not in the name of kindred, not in the name of honour, wealth, or any outward dignity, but onely *in the name of a Prophet*, onely in the name of their office, and for their office sake. What though his bodily presence be but weak, and his speech contemptible, as some said of that great Apostle Saint Paul? Yea what though his conversation be in some things faulty, and his life not altogether unblameable? (indeed it should not be, we ought to be *lights to the world*, as well by our conversation and good example, as by our Doctrine, but I say, what though it happens sometimes to be otherwise) yet know thou, who ever thou art, that

that stumblest at this stone, God, is able, out of the mouths of Babes and Sucklings, to ordain strength, unto his own praise, and can, even out of the tongues of reprobates themselves, when he please, bring forth Salvation.

Else, why was Judas employed in the publication of the first good newes of the Gospel, as well as the other Apostles? Judas, I say, that Traytor and reprobate, why was he sent to preach, if the poison of his wicked heart could have envenom'd his Doctrine? or that his treacherous intentions could have done his Auditors, as much hurt, as they did his Master? yet Judas we see, was one of the twelve, Judas was one of them, whom it pleased our Saviour to send out with that Solemn Affidavit, and encouragement of his, in the eleventh of

*Matth. He that receiveth you, receiveth me.*

Else why did our Saviour enjoin his Auditory to observe the preaching Pharisees, if the wickedness of their works, and manner of living, could have been an absolute hinderance to the success of their Doctrine? They sit in Moses Chair: Whatsoever therefore they bid you observe, namely out of the Law, and according to it, That, saith he, do; but after their works do not. *Matthew 23th. at the 3d. verse.*

Away then with that affected purity of some amongst us, that thinks it self in danger to be stained by the word it self, if it comes from the mouth of a polluted Messenger. 'Tis a proud fancy, long since condemned by Saint Austin in the Donatists, in his second Book against Petilians letters, and the



the 30th. chapter. *Non discernimus vitium, quod homo habet, & veritatem, quam non suam, sed Dei habet.* Can we not distinguish, saith the Father, betwixt the Fault of the man, and the truth of God? can our dullnesse make no difference between Jacob and Esau, because they were (both of them) nourished in the same Family? can we make no distinction between sincerity of Doctrine, and corruption of manners, because they are both found in the same person? if the meanest capacity here present scorn to be accounted so grosse, let it shame us to forbear the Assemblies of the Church for no better reasons, but only that the Preachers are not Holy; let us remember, that though it be the same mouth, the same tongue, which now Preacheth, and anon will swear, curse, yea perhaps blaspheme

E 4

pheme, yet that God is Author of the first, his *Doctrine*, but himself onely of his impiety and sacrilege.

In the first chapter of the Epistle to *Titus*, the Apostle cites an Authority from a Cretian, Poet *Kpētēs dei theōs ai*, from a Cretian Poet I say, a liar both by Country and profession; and yet what he saith in this case, is both heard and allowed, *ἡ μαρτυρία αὐτοῦ ἀληθὴς ἐστίν*. This *witnesse is true*, saith Saint Paul, verse 13th. If therefore the Apostle gives ear to this *Moral* verity, though vouched by *Epimenides*, an Idolater and Infidel, how much more, 'tis Saint *Austins* argument still in the place formerly cited, should you willingly accept of *the word of life*, though it proceed from a Minister of blameable conversation?

Nor do I endeavour Apologies  
for

for these shames of *Levi*: woe to them that separate Holinesse from the Priesthood, woe, I say, to them, whoſoever they are. But what I ſpeak, is for your ſakes. Take heed, I pray, leſt while you ſeek a man, whoſe ſpotleſſe life may answer your expectation, you careleſſely neglect that Doctrin, which would lead you forth to everlaſting happineſſe, even without humane ſufficieny. For if you gladly hear them onely who are *juſt and holy*, what great thing do you? did not even *Herod* the ſame? you ſhall ſee it plainly in my ſecond part, which I am now to handle.

*Part 2.*

*And when he heard him, &c. he heard him gladly.* This Action of *Herod* I find diverſly cenſur'd; Some think it feigned and Hypocritical, ſo *Lysa*; others true and

sincere, as *Beza* with some other of our own Divines. I desire to give *Herod* his due; and am therefore willing to account him, at least an *ingenious Auditor* of the Baptist: the rather, because I see him well countenanced; not only by the judgment of the forenamed Authors, *Beza* and others, but by the Circumstances of the Text.

For my Evangelist, if you observe him, makes the Kings good inclination towards *John*, the only advocate to plead for him against the wicked suggestions of *Herodias*; who did not more passionately desire the pleasure of her incestuous bed; then she did the destruction of him, who durst control her; *Herod* then must needs be truly of himself well inclined towards *John*, otherwise he neither would nor could have so often

ten

tr̄ resisted her entreaties; whose aff. & tions had enthralled him, and who desired nothing of him, but the silencing of that tongue, whose publike reprehensions were as prejudicial to his own honour, as to her contentment.

But if we admit *Herod* to have been *indeed* a joyfull receiver of the word, we must acknowledge also some congruous and little cause of this his gladnesse, and so necessarily allow him *Faith*, no lesse free from hypocrisie, than his joy was from dissimulation and fiction. For otherwise it were a strange prodigie, and as contrary to nature, as to see Grapes grow upon Thornes, or Pigs on Thistles. Joy, or rejoycing in good things, (if it be true) is a Fruit of the Spirit, and therefore necessarily supposeth *Faith*, which is the first work of Spirit in

us,

us, and the root and fountain of all others : And granting this, what other thing do we but plead for *Arminius*, and bring in this Eastern Prince to grace his Triumph? For here's *Herod*, a man truly Faithfull, you say, because truly glad or truly affected with the preaching of the word; and if Faithfull, justified also; for who dares deny the consequence? and yet I fear his *Absolution* is now cancelled, and that whatsoever he once was, he is now no better than a reprobate.

Hence therefore, namely by granting that *Herod's* gladnesse at the Preaching of the word was Sincere and unfeigned, it may seem to follow what *Arminius* labours to conclude, to wit, that a man truly justified may afterwards fall from Grace, and become a reprobate.

But

But the inconvenience is well avoided by distinguishing between *Truth* and *Goodnesse*: we must know, that an *Action* is not presently void of Sin, because 'tis free from hypocrisie. *Ahab*, I doubt not, did truly joy at the death of *Naboth*, yet that *Gladnesse* of his was damnable; and *Herod* might indeed truly rejoyce at the Preaching of *John*, but I shall detect his joy, and shew it to have been meerly carnal, and so wholly set upon the respects of this life, that it had no dependency at all on that to come.

And to begin the discovery aright, we must first observe his *Faith*; which I take, (or rather find) to be *Temporary*; the same that *Saint Mark* describes, chap. 4th. at the 17th. verse. *They have no root in themselves, and endure but for a time*; my Authority is *Beza*, &c.  
deb

*debat hic semen in saxosa loca*, saith he; The fowers seed tell here upon *Stony ground*. The servant must not be above his Master; and therefore as Christ sometimes Preached to hard, and obdurate hearers, that received not the word so *kindly* into their hearts, as that it could take due root in them, so must *John* be content to do.

\* Now this *Temporary* Faith, although we may well enough stile it *true* Faith, as Truth is opposed to Hypocrisie, because it was not *feigned*, yet doth it as much differ from the nature and excellency of that which *justifieth*, as *Ismael* did from *Isaak*, he was no counterfeit child of *Abraham*, but yet begotten upon a bond-woman: So these *Faiths*, the *Temporary* and *Justifying* Faith, do both proceed from the same Spirit, as from the same Father,



ther, or Author of them; But you know, that Sun, the Holy Spirit I mean, imparts his influences diversly unto men, and after different measures, viz. according as he stands affected to the subject which he works upon.

*No man can say that Jesus is the Lord, but by the holy Ghost, saith Saint Paul, 1 Cor. 12. and yet the devils themselves, constrained no doubt thereto by the evident power of Gods Spirit, non dicunt tantum, sed vociferantur, as one saith, they do not onely speak it, but proclaim it. I know who thou art, saith the unclean spirit, in Saint Mark, chap. the 3. even the holy one of God. Here are different works of the Spirit, you see, even upon reprobate and damned creatures. But Spiritus Paracletus erit vobiscum, saith Christ of the elect, John the 14th. They shall receive the Spirit,*

not

not of *Illumination* only, but of *Comfort*. The Scripture, 'tis confessed, files them both by the name of *Faith*; but the one is a *bare assent* only unto the Doctrine preached, the other is a *confident application* of it; *wee*, saith that elect Apostle, *have confidence by Faith in him*, Ephes. 3. at the 12th. verse.

Lastly they both produce a *gladnesse*; this pure and *Spiritual*, out of a sense of the *forgivenesse* of Sins; *being justified by Faith we have peace with God*, Rom. 5. at the 1. that other impure, carnal, and only stirr'd up by the force of some *Worldly motives*. So were the Philosophers at *Athens* most *gladly* desirous to hear the Doctor of the Gentiles, not because their Souls were joy'd with the *soundnesse* of his Doctrine, but because their ears listened after *Novelties*.

Twas

'Twas a story to them that seem'd to deserve attention, to hear of a Deity Incarnate, of a God crucifyed; and that to the Immortality of the Soul, which they had learn'd from nature, the Gospel now added the Resurrection of the Body. The strangeness of such Doctrine as this, must needs delight, and give satisfaction, no lesse to a Curious, than to a Godly Auditour.

How could the Doctrine of Christian liberty but be welcome to many irreligious and loose people in *Hierusalem*? how could that news want ready entertainment, that promised such absolute and present freedom, both to themselves from the bondage of those annual ceremonies, and to their children also from the pain and peril of Circumcision? Justification by Faith must needs joy them,  
that

that are loath to be at the charge of good Works; and free remission of Sins is so plausible a Theme, that I fear it makes many think, they are scarce put to the trouble of Beleeving.

How many *joyful* hearers do these times afford, who yet never in their life desired, much lesse laboured, to attain a sense of the forgivenesse of Sins? Their joy imployes it self about other matters. The Preacher's eloquent, perhaps; and then his pleasing periods command their attention. Perhaps he's bitter; and then they are tickled with the display of their Neighbours vices; and begin to take it for a kind of Innocency, that other men are as bad as themselves. Nay are they not those, that presse with eagernesse into these Assemblies, only that they may find, wherewith to busie their  
de-

detracting humours? Here he wanted Art; there diligence; these lines were too careless; that strain too affected. *Quibus plus Displices, si omnem sine aspiratione dixeris*, saith St. Austin, *quam si hominem oderis*, men that had rather you should break a Commandement, than offend a Grammar rule; and think it a greater fault to mispronounce a mans name, than to murder his reputation. But let such Auditours know, *animis, non auribus loquimur*, (as Seneca hath it) we speak to your consciences, not to your ears, and desire, not so much to please, as to save your Souls.

I much wonder therefore at our English *Arminius*, I mean *Thompson*, in the 5. chapter of his *Distributa*, that makes the difference, according to Scripture as he pretends, between the wavering or  
*Tem-*

*Temporary*, and *Iustifying* Faith, to be only *temporis tantum aut gradus*, *non rei et essentie*, that is, that they differ not *essentially* and in nature one from another, but *gradually*, and in respect of *time*, *durance* and *perseverance* only. So that *Temporary* Faith (with him) so long as it *continues*, is as true Faith, as that which continues for ever. And hence indeed it follows easily, that a man, though qualified only with that fading imperfection of a *Temporary* Faith, yet for the time that such Faith continueth in him, must needs be justified before God; and when it fails, that his *Iustification* also ceaseth and is broken off; and so the Title of his *Diatriba* is made good, *de intersefione Gratia*, &c.

But surely the Truth is far otherwise: Those things are distinguished *essentially*, and in nature, that

that differ as I have shewed these to-do, that is to say first in the cause. The *Temporary Faith* proceeding only from some general and inferiour operation of the Holy Spirit, commonly incident unto reprobates and wicked men, who doubtlesse feel many times Impulses, and as it were Knockings of the Spirit at the dore of their hearts, which yet are never opened to any true Conversion: whereas *Justifying Faith* proceeds from that supreme and most special working of the Spirit, which is proper to the Elect, and alwayes effectual to Salvation. Secondly they differ in the things themselves, or in their *Definition*: That, viz. *Temporary Faith*, being only a bare assent unto the Doctrine preached; This, a confident and lively application of it to our selves, and to our own Souls. Thirdly in their effects: This, to wit, *Justify-*



*Justifying Faith being the Fountain and Source of true Spiritual joy and comfort; that other only of what is false and carnal.*

We need not fear then to confesse *Herod* a reprobate, and yet acknowledge him to have given most joyfull entertainment to *Johns* preaching, and that *unfeignedly* and in good earnest. For as *Temporary Faith* may be the Mother of an *unfeigned joy*, which yet is not presently to be thought commendable, only because it is not counterfeit. For *Herod* might take delight in some carnal circumstances, more than in the principal matter preached; as to hear him tell of a *Messiah* that was to come, of his strange Baptism, that he would Baptize men with fire; of the excellency of the *Messiah's* person, seeing *John*, (whose grave Aust'city freed him from all suspicion of any com-



complemental excesse ) confessed himself not worthy to untye the latchet of his Shooe.

He might be affected with his grave discourse, and Treatings of Justice, Temperance, Fortitude and other Princely qualities, wherewith doubtlesse the Baptist knew very well how to entertain him. For virtue loves to shew its lustre, and will seem admirable sometimes even in the eyes of vice it self. Now how could it but rejoyce a King, to hear whole, no lesse politique, than Divine instructions, copied out in the third of *Luke*, wherein at once he taught the people charity, the Publicans conscience, the Souldiers contentment and modesty? Thus did he ease *Herod* in governing, and make Religion supply that, which otherwise would require the Princes Authority.

There

There is then a twofold Truth to be considered in our joy, *rei & persone*. Herods Person was truly glad, but his joy had made choise, and fix'd it self upon a false object; and therefore false, because 'twas fading. For we may not think he rejoyced in any sense which he had of the remission of his Sins; for then we should have read him likewise partaker of *Johns* Baptism, which was preambulatory to it: nor that he put any confident assurance in the preached *Messias*; for then he would not have arrayed him in white, and so mocked and despised him as he did, no, *cadebat hic semen in terram petrosam*, all this seed fell upon stony ground: and that you may know that it did so indeed, by and by it *Sprung up*; you may see a blade of it, almost as soon as it is sown: for so the Text addeth, *He did many things*: and

and that was my third and last part; which I now come to consider, and unfold to you.

Part 3.

*He did many things*, &c. Faith argueth our *birth*, but good works our *growth* in Religion; and as we may well suspect the child is *abortive*, if it lives onely, but encreaseth not; so may we justly condemne that Faith for *degenerate*, that beleeves onely, but works not.

But *Herod* seems Religious beyond censure; who to manifest the Truth of his Faith, adds also the integrity of a good conversation. And because one Action, or two onely, are scarce able to prove a man *Good*, he claimes the Title by a multitude, *he doth many things*; perhaps feeds the hungry, clothes the naked that were in *Israel*; Fasts twice every week perhaps, gives

F

Tythe

Tythe of all his possessions precisely, and becomes as Ceremonial and formal as any Pharisee in the crue.

But we must learn from Saint Austin, *lib. 1. Confess. cap. 17. Non uno modo sacrificatur transgressoribus Angelis.* The devils Altars admit of more than one kind of sacrifice : and though perhaps Herod might do him at this time no worship, by way of oppression, or covetousness, or Idolatrie ; yet so long as he kept Herodias, he was a true votary and servant of Satan, and his Incest with his brother Philips wife, a welcome oblation.

This then is but another progresse of a reprobate, a second step which such a one may make in the way of salvation, and yet never attain it. He may do many goodly works ; and his charity may seem, though not more true, yet more specious,

specious, splendid, and bountifull, than that of the Elect themselves: for enquire but a little, wherein the strength of his devotion lyeth, you will find, he had rather behead a *Prophet*, than displease a *Minion*; he had rather hazzard the losse of Religion it self, than forgoe the pleasures of a beloved sin.

This is *Herods* pietie. Thus did this dyi'g Tree shed all its fair fruit at the blast of a woman; Those *many things* which he did, must all end in one *Herodias*. So inconsiderately wicked was this *Galilean*, that he stains the beauty of all his former Actions, and incurreth the censure, or penalty, of the whole law, by giving consent to that one transgression.

For this we must know, the Gospel hath glori'd upon both the Tables of the law, farre beyond

the strictnesse of Pharisaical Interpreters, teaching us by off & as well as report, that Christ came not to destroy the law, but to explain it, and to take away not its Authority, but its sting onely.

Thoughts were held free, till he taught, that but lusting was a breach of the seventh commandment. A riddle, till then, beyond Sampsons subtilty.

*Her uxor non est, ut sit adulterium*, as the Poet sc singly expresseth it, that a woman should be an Adulteresse, that never entertained a paramour; that Herodias in the Court of Galile, should commit sin with Herod, absent from her (perhaps) as farre as Hierusalem.

'Tis strange likewise that Achan, because guilty of Theft, should be arraigned and made liable to the law of Murther; or that even  
Herod,

Herod, because incestuous, should be counted as him that impiously blasphemeth and curseth God. And yet it is the Doctrine which Saint James in his Epistle teacheth, chap. 2. at the 10th. verse. *He that transgresseth in one commandment, is held guilty of all.* Not that all sins are therefore equal, or that an incestuous person is *ipso facto*, as we say, really and indeed made thereby a Blasphemer: to think so, were, perhaps, little lesse than to blaspheme, and to accuse the justice of God of a strange iniquity: but the sense is this. He offends the same Majesty, in the breach of the seventh commandment, who lustfully climbeth up into his neighbours bed, which he doth, in the breach of the third, who sacrilegiouſly Blasphemes and curseth his Creator. The same Divine Majesty is offended by the breach

of any *one* Commandement, that is offended by the breach of *all*; and we lose the love of God, and become lyable to eternal damnation, by the breach of *one*, as really and assuredly (I say not so deeply perhaps or heinously, in regard of punishment) as if we had transgressed them all.

*Herod* then may well do many things, and yet come farre short of that goodnesse, which becommes Religion. For as that mans joy is but *carnal*, that looks not chiefly upon *remission of sin*, though he be otherwise entertained with never so great variety of guest and delight; so are not his *works* to be counted, otherwise than most imperfect and vitiated, who gives himself the liberty of any *one* sin; yea, though he should be supposed, even from his youth up, with that rich youngster in the Gospel, to have



have kept the Tenour of all the other nine Commandments very strictly.

Now *Herodem omne fert tempus*, as the Oratour said of *Clodius*. There are a multitude of *Herods* in all ages; our works are no better than his; imperfect for the most part: few there are, that go beyond this *Galilean* in Holinesse; go beyond, I do I say it may, may I not wish we did but equal him, and came up to him? he heard and did many things, we hear, and do just nothing. The voice of our Preachers now is as the voice of the Prophets were of old (*Ezek. 32. 32.*) we detain your cares, our Sermons are (perhaps) unto you, as a lovely Song of one that hath a pleasant voice; you are content to hear our words, but the world sees, and your own conscience telleth you, you do them not. I speak this

of the greater part of our hearers in these daies.

And as for them, who think they ought to be excepted out of the list, as being neither idle, nor curious, nor unprofitable hearers, but *doers of the word*, Alas! how uncontrollably true is that of *Bion* in *Seneca* of us, *omnia hominum negotia similissima sunt initiis*, all our doings, what are they, but as it were, beginnings to do? assays rather than achievements? (endeavours (at least, as we make our selves believe, and God grant, we do not in that thing very often deceive our own soules, endeavours I say) rather than performances?)

This man, perhaps, goes so farre in Religion, as to check all Temptations of unbeleeving thoughts, yet gives no check to his lust, but cherishes that, and gives it the reigns of liberty, even

to exesse and scandal; if this man be a hearer, (as there are such, not a few) what doth he, but at the same time confesse God, and provoke his Maker?

Another, perhaps, goes further, and with a Godly fortitude resists the assaults of those carnal and brutish lusts; but in the mean time yeelds to pride, and busies himself perpetually with the fancy of his own perfections; or to covetousnesse, and instead of worshipping stocks and stones, worships his Golden wedge: Such hearers as these, wherein are they better than *Herod*? either *Herod Antipas* here in the Text, who did *many things*, as good as any they do; or *Herod Agrippa* in the *Acts*, chap. 26. who professeth himself but *half a Christian*?

Not that I hold an absolute perfection in all good works, necessary

to the attaiement of that saving Title; for then the Disciples of Christ must have been called Christians, in Heaven onely, not at *Antioch*: but I require the absence of all darling and beloved finnes; I require that no *Sin*, that is, no kind of sin, *reign in your mortal bodies*; I require, that you give not your selves up to any evil customes of vice, in what kind soever, whether of pride, sensuality, covetousnesse, revenge, detraction, lying, envy, or the like. I require that you *mortify* and resist all inclinations and pronenesse unto sin in every kind, and that with all possible care, faithfulness and diligence: because hee's no lesse a *slave* that is commanded by some one, than he that groanes under the Tyranny of many Masters.

Be perfect therefore, as your Father which is in Heaven, is perfect. Re-  
verence

rence his Ministers, not so much because thou seest them wise, or honoured by the State, or rich, but because they are the *Embassadors* of that great peace, which the God of Heaven hath granted, and by them publisheth and confirmeth unto the inhabitants of the earth.

Hear his word *gladly*, not because it is sometimes attended with the content of temporal and carnal allurements, but because it brings promise of remission of sinnes, and eternal life to penitent sinners.

And to those *many things*, which (I presume) the worst of you all does perform in the service of God, and in order to your everlasting happiness, at some time or other, adde the *forbearance*, the diligent, carefull, and conscientious *forbearance* of all beloved and customary sinnes:

sinne: So shall he, who vouchsafed this *Herod* in the Text, the honour of a temporal kingdome, make you partakers of his own kingdome which is eternal, and Crown you with that *immaceſſible Crown of Glory*, which he hath prepared for all that love him. He grant it us to all, who hath so dearly bought us, *Jesus Christ, &c.*

The



# The Third SERMON.

---

HEBREVS 10. 1, 2.

*For the Law having a shadow of good Things to come, and not the very Image of the Things, can never with those Sacrifices which they offered year by year continually, make the commers thereunto perfect.*

*For then would not they have ceas'd to be offered, because the worshippers once purg'd, should have had no more conscience of Sin?*

**T**O confute Jewish Blasphemies in a Christian Assembly, were to give Medicines for a Fever, to  
cure

cure the *Palsie*: which promisetht, I think, as little *health* to the Patient, as it doth *credit* to the Physician. Indeed my Author, who here bespeaks these Hebrews, a Nation that strangely doted on their legal Ceremonies, did most profitably make the imperfection of their Law the subj<sup>ct</sup> of his discourse: it being the most proper and perswasive argument, to win them from thole *servile Elements*, unto the glorious libertie of the Sons of God.

But the contrary distempers of our Auditories require Treatings of another nature. Here's none that expect their part in the Covenant shou<sup>d</sup> be seal'd to them by the Sacrament of *Circumcision*; none that pretend to Remission of Sins by virtue of any *Oblations* of *Levi*; Lastly, I dare be confident, here's none that looks for *Iustification* by the  
works



works of the moral Law; although perhaps it might be wished, our practice therein were a little more Jewish, so our Faith continued Christian.

In these points it may not be denied, but our understandings enjoy a very *Health of Truth*; only we languish in our other faculties, and our *Actions* are farr unanswerable to our *Belee*. We have those whose consciences are already dead in their Sins; and they must be quickened: we have others who groan under the burthen of an accusing conscience; and they must be comforted.

My Text considered in it self, gives occasion of many such particulars. I shall therefore, by your patience, first briefly repeat the Argument wherein it hath pleased my Apostle to place his grand *Proposition*; and then handle it singly  
and

and alone, without relation to its other circumstances. He disputes this.

Those worshippers, who have been once purg'd, are no more troubled with a conscience of Sins. That's his *Major* proposition.

But the Jews, after all their Sacrifices, were still burthened with a conscience of Sins; for otherwise what needed those annually repeated oblations for the same offences? There's his *Minor*.

The Conclusion. Therefore they were not thoroughly purged by their legal Sacrifices; and consequently the Sacrifices themselves imperfect, because not able to bring the worshippers, or those who offered them, to perfection. You see then my Text contains a *Maxime*, whereon my Apostle founds his disputation, against the pretended perfection of Legal ceremonies;

nies; and may be thus simply proposed.

*Worshippers once purg'd, have no more conscience of Sins.*

*Divis.*

In the handling of which words, not to be burthensome to your attention, I shall insist only upon these three particulars.

Here's first a *Disease*, and that's a troubled Soul, *conscience of Sins*.

Secondly here's a *Remedy*, namely one spiritual *Evacuation*, once being purg'd, &c.

Thirdly here's the *State of the patient* after recovery: positively peace and quietnesse, but here expressed only by a privative particle *and no more*, or no more; *no more conscience of Sins*.

I confesse, that here are *Patients* too implied in this first word, *worshippers*: But this particular shall stand

stand as an *Introduction* to those that follow, and serve only to entreat your patience.

You, whom this dayes devotion doth make partaker of that goodly Title; you that in this place, and at this time, are come to, *worship to fall down, and kneel before the Lord our Maker*; hearken while I shew unto you, first *the nature of this Disease*, and with all the many several degrees of it. Secondly *the condition of the Remedy*, and therewith a several application to each particular distemper; and in the last place, our *happy estate after recovery*, together with the *Truth of this whole proposition*, in what cases, and how far it proceeds; *Worshippers once purged have no more conscience of Sins.*

And if my di'courte by Gods Blessing, may be so effectual, as to leave among you the happy *Fruits of a good Conscience*, it will be

be a blessed *Antepast*, and most convenient to go before that great Banquet or Feast that attends you.

Part I.

*The Disease, a troubled Conscience.*

The Invention that first made us acquainted with *forum conscientiae*, a Court of Conscience, seems to have made that power of the Soul an absolute *Justiciarie*. And indeed a slight enquiry will easily make it manifest, that there are not more solemn proceedings in a civil Court, than in the *Tribunal* of Conscience: only what's there committed to the execution of many several *Persons*, is here strangely dispatcht and done by the able disposition of one only *Faculy*. Conscience is in it self both Informer to accuse, and also Witnessse to testifie: It's a Judge to give sentence, and an Officer likewise to do Execution: so that the Meditation of the Psalmist

mist hath already interpreted my discourse, *I am fearfully and wonderfully made.*

For Is't not a *wonder* to see a man sit in Judgement against his own Soul? Is't not *Fearful* to see him impartially becoming his own Executioner? and yet this Truth wants no examples. Witnesse *Iudas* his Conscience, in the 27. of *Mat.* that both accused the Sinner, and gave in evidence to prove him guilty; that both condemn'd, and hang'd the Traytor.

Conscience then is that Judicial Facultie of the Soul, whereby we apply our general knowledge, of what is good and ill, unto each particular Action; and so both enjoyns performance of the thing it approves, and condemnes every adventure and attempt that we make upon the contrary.

The light of nature had taught  
*Cain,*

*Cain*, not to shed any mans blood willingly; thence his Conscience condemnes the Slaughter of his Brother *Abel*. The law had informed *David* not to lay hands upon the Lords Anointed; and thence to have but rent *Sauls* coat, was censur'd by his tender Conscience, as if the Kings Robes had been as sacred as his Person, and Treason might have been committed against his very garments. 'Tis this, that when we are quiet, Counsels us; when in motion, directs us; if we intend ill, it checks our purposes; if good, it gives encouragement to our designs.

Thus is the course of our whole life become subject unto the Cognisance of this Court of Conscience; here our words must be censur'd, and our Actions arraign'd, and what e're shall be decreed by this Authority, our best way to be at quiet, is to be obedient.

But

But we oftentimes wrong the *Iustice* of this Court, by giving too facile an ear to our inordinate affections; which through the violence of their tempting commands, make us to slight her *verdicts*, neglect her *decrees*; and then *Conscience*, which was given us at first for our health, and to be our Guide, becomes unto us only a *remembrancer* of our fallings: and being we entertain her not as a *remedy* by observing her *commands*, she becomes at last a *Disease* to us, and like the *Cachexia* of a bad stomach, continually upbraydeth us with our *Transgressions*.

Which *distemper* yet, as I conceive it, is as unfirly called *mala conscientia*, an evil *Conscience*, as if we should call him a *Trayterous Judge*, who condemnes a villane for conspiring against his King. And therefore my Text most properly



perly calls it, not a *Sinning Conscience*, but *συνείδησις τῶν ἁμαρτιῶν* a *Conscience of Sin*; not as if it were it self diseased, but because it bears witness of our infection.

I confesse the Apostle, chap. 5. v. 15. of the Epistle to Titus, tells us of some whose Consciences were defiled: and it's true, saith Aquinas, Par. 1. Quæ. 19. Art. 13. *inquinatio inest conscientia, at non tanquam accidens in subiecto, sed tanquam cognitum in cognitione*. Their Consciences then were said to be defiled, for no other reason, but because they accused those Sinners of their notorious filthinesse.

Besides I find, 1 Cor. 8. 12. *συνείδησις ασθενή*, a *weak*, or *sickly Conscience*; which, as though Sins were grown scarce, produceth a new kind of impieties, and through a *doubtful uncertainty* concerning what she goes about, becomes the

unlappy Mother of her own affliction. *Ea enim est vis Conscientie*, saith Peter Martyr, *ut opus adiaphoron, cum dubiet, malam reddat*. For Conscience, saith he, hath that unfurunate property, that its able to bring forth Sin out of indifferency, and to make a fact lawfull in its own nature, become damnable by her suspiration; according to that *Rom. 14. He that doubteth, is damned if he eat*. Thus is shee, not unlike a man that is overfearful of sicknesse, *qui omnem corporis calorem calumniatur*, as Seneca speaks, that belies his own health, and turns his very *Feax* into a *Fever*.

Yet if we enquire into the severall faculties of Mans Soul, we shall find, that the word *curiositas* is thereto be taken in the largest acceptance as it comprehends also that other *animal facultie*, which the Schools call *extrinsecus*; and consequently

sequently that *weaknesse*, which the Apostle mentions to proceed rather from an imperfection in their *Knowledge*, than from any defect in their *consciences* properly speaking.

For had a constant *superior* resolutely informed those *weak* Corinthians, that an *Idol was nothing*; had they undoubtedly known, or been perswaded, that whatsoever was sold in the Shambles was of like indifferency, their mouths would scarcely have offended their *consciences*, nor would their Consciences have ever *check'd*, for eating part of the Heathenish Sacrifices! But their knowledge or persuasion concerning that, being but doubtful and imperfect, begat in them that *affliction*, which might well be called a *weak* Conscience, I mean *ex parte cause*, because it proceeded from so grosse a *weaknesse* in their understanding.

Neither yet do I free *Conscience* it self from partaking somewhat in the calamity of *Adams* fall; whereby, as the other *Faculties* of the *Soul*, so likewise this of *Conscience* hath lost much of her primitive Integrity. It's now become dull, and unapt to attend, so exactly as it should, to what the *understanding* directs; its become sluggish, and will not alwayes speak, though knowledge hath given its full and cleer information.

No doubt *David* knew perfect'y, that to be an Adulterer, was by the law of God to be accursed: yet how long did his sleepy *Conscience* conceal the sad consequence, which she should have inferred, and suggested to him, upon his attempt with *Bathsheba*? How long did she forbear to tell him, *Thou* hast committed Adultery with *Uriahs* wife, *Therefore thou art accursed?*

Da-

David was many Months, some say a whole year, before his Conscience spake to him, and wakened him to that good Confession, *I have sinned against the Lord*. Nay this power was so farr decayed, and as it were, stupified in him, that probably it had still continued silent, had not *Nathan* prompted it. God must lend a Prophet to supply the negligence of his careless Conscience; that so, though it of it self had no power to speak, yet with Rock and Mountains to help it, it might be able to give an Eccho to what he should deliver, when he made that dreadful remonstrance to David, 2 Sam.

12. 17. *Thou art the man; Thou hast slayn Vriah the Hittite with the sword, and thou hast taken his wife to be thy wife; and therefore thou art accursed, the sword shall not depart from thy house, & thy wives shall be given to thy Neighbour.*

I confesse then, this Faculty of the Soul, *Conscience*, is in it self some time *distempered*, and may then very well undergoe the censure and name of a *Sinring* Conscience.

But my Text speaks of another sort of *Malady*, which troubles and infects the Conscience, while Conscience is in it self in perfect health, and diligently accuseth Sin; only the *worshippers* themselves are out of Tune, they are distempered.

The Disease then that I am now to declare and treat of, is a *Malady*, not so much *in*, as *from* the Conscience; Conscience now supplie the place rather of a Discoverer, than a Receiver; and may properly enough bear divers special Appellations, according as it stands divided, or looking unto, several degrees of Sin. I will name only two at present.

There

There is *conscientia peccati ex parte reatus*, A Conscience, which not only *Testifies* we have sinned, but affrights us too with the guilt of Sin, and makes us out of a sense of our own unworthineſſe and the deepneſſe of our guilt, to doubt of pardon; which ſear yet, if it be moderate, doth not utterly diſmay, or drive us to deſpair of it.

Secondly there is *conscientia peccati ex parte victimæ*, a Conscience which not only questions our Sins, but our *Attonement* too; not only tells us, we want a pardon, but that to procure it, we ſtand in need of a farther *Sacrifice*.

This is it, which my Apoſtle chiefly inſinuates, according to St. Chryſoſtomes expoſition, Τὸ μὲν ὅτι προσέφερεσαν, ἑλεγχος ἀμαρτημάτων, τὸ δὲ ὅτι, ἑλεγχος ἀσθενίας, in that the Jews did offer *Sacrifice*, it ſhews that they

had a Conscience, which accused themselves of Sin: but that they did it continually, argues they had a Conscience too, which accused their Sacrifices of imperfection.

Whether I have now rightly named Conscience of Sin, a Disease or not, let *Galen* himself be judge. Bring him a man, whose guilty thoughts do most clamorously affright him, with the fearful alarms of some crying Sin; let him see his countenance distracted, his face withered, his flesh consumed; Let his bones be vexed, as were *David's* in this case, and let his moisture be like the drought in Summer; either his rules contain nor a perfect survey of our bodily infirmities, or else they must confesse this man distempered.

But could we see likewise those *aniatus & iclus*, as *Socrates* speaks in *Tacitus*, those wounds and stripes, which so dreadfully afflict his  
threa-



threatned Soul; could we see his confused thoughts *choaking* one another; could we see, how all his Meditations and purposes are made abortive, before they be half-born, we should soon conclude him not only *Sick*, but that his *Disease* is past *Galens* help; that no earthly *Pharmacōn*, or Dose, how Sovereign soever to the Body, can do him good; and consequently, that he ought to be sent to my Apostle for remedy: which is contained in my second part, and I am now to speak of it, namely of

*The Remedy of this Disease.*

*Part 2.*

We need not distrust the efficacy of that *Medicine*; wherein the Physician himself disdains not to become the chief *ingredient*;

and this will appear to be our case, if you'l but hear Saint John describe *the potion*. *The blood of Jesus Christ*, saith he, chap. the first of his first Epistle, *cleanseth us from all Sinne*. This then is that *Divine Catholicon*, that all-sufficient remedy, which God from all eternity ordained for the *cure* of mankind; and which *in the fullnesse of time* he sent into the world to that purpose, that is, actually to effect the work, by altering of Religion, and changing the present shadows and imperfections, into Truths and substances; the many and but *empty Ceremonies*, by which the world was then busied, into *one absolute and well-pleasing Sacrifice*.

So my Text hath it *απαγε υναδαquinos*. This great *cure* was to be wrought *at once*; and is therefore *perfect*, because it needs no repetition. For that

that faith, which the Synagogue professed, was therefore necessarily attended with a *conscience of sins*, because she expressly taught and prescribed to her followers, a *reiteration* of sacrifices: for that must needs cause them to suspect the sufficiency of each former *Attonement*. But the very Tenour of our most holy profession *fully cures* us of that *doubting* disease: in as much as it plainly assured us, that Christ having once *suffered*, the wrath of God exacts no further *satisfaction*. So my Apostle in the 9th. chap. of this present Epistle at the 26th. verse. *In the end of the world*, saith he, *hath he appeared once to put away sinne by the sacrifice of himself.*

Dares Rome then tread the steps of old *Hierusalem*? doth she affect to turn this very remedy into a disease? For what else is her

sacrifice of the Masse, wherein their profession is, that they dayly offer up again the body of Christ, thinking by their sacrilegious repetitions, to adde some new sufficiency to that great oblation.

So truely may it, in these Christian times, be verified of that City, what was observed of her being yet in Paganism. *Roma magnam sibi assumpsisse videbatur Religionem, quam nullam respueret falsitatem.* Tis the acknowledgment of Leo the great, as they call him, one of her own Prelates, in his first Sermon upon the Nativity of Saint Peter and Saint Paul. *Rome*, saith he, therefore thought herself to be above all other Cities in the world chiefly Religious, because she became the common receptacle of all their Idolatries.

And

And what elle is her practice at this day ? she's willing to profess the name of Jesus ; and therein joynes with the Christians : she's content to impart *Divine worship* to Images , and therein concurs with the Gentiles : Besides, she's factious too for the daily repetition of *expiatory sacrifices* , and therein accords with the Jews themselves.

So that it may seem now a point of injustice to deny the *Roman Church* , the Title of *universal* , seeing she so friendly communicates with all Religions.

I, but yet *Rome* will still seem Orthodox for all this , and hath learn't from her *Doctors* of *Transubstantiation* , at least to evade and delude , where she cannot satisfy. Let my Apostle then in this Text , nay in a solemn discourse of two whole chapters , not barely pronounce

nounce alone ( which yet were more than enough, where such a Majesty dictates the words ) let him not I say barely pronounce, but logically prove and conclude, that Christ *can but once be offered up*, shew make him understand it *de sacrificio cruento*, onely of the bloody Sacrifice of the Crosse, not of that unbloody one of the Altar; and so with the same words, both corrupt his sense, and yet seem to condescend to his conclusion.

Thus doth Truth never suffer more dangerous attempts, than when she falls into the hands of learned impiety. But my Text soon quits her, by the suggestion of this one *interrogatory*. After Christ his bloody passion, remains there a conscience of sinnes or no, *ex parte victimæ*? do our affrighted thoughts as yet inform us, that  
the

the greatnesse of our sinnes exceeds the sufficiency of his oblation ? it so, then is the sacrifice of the Crosse, as insufficient as were those of the Jewes : but if this doubt be absolutely removed, which my Apostle cleerly enough insinuates in the Text, then is their sacrifice of the Altar, as Sacrilegious, as were those of the Gentiles. For what can more derogate from that Divine Attonement, than that it should stand in need of a daily supply ? what other thing were this, than to Crucifie again the Lord of life ? for he must in some sort be daily slain, that's daily offered : and so shall the *Romane Priests* supply the like place at this day under the Pope, which the *Roman Souldiers* once did under *Pilate*.

But they yeeld, you'l say perhaps, the oblation of the Crosse to be most absolute, and that the sacrifice

crifice of the Masse is onely requisite to make us capable, or actually partakers of those Benefits, which the sacrifice of the Crosse obtained for us at Gods hands, and which the wisdom of God found good to *conveigh* unto us by that means, *viz.* by means of the Mystical and unbloody sacrifice of the same body in the Masse; what's this? one sacrifice required to apply another; and by consequence a third will be necessary to apply the second; and so we shall runne, multiplying of sacrifices *in infinitum*; for what shall hinder? where shall we stop? an absurdity as hatefull to Religion, as nature.

Indeed, should God have given us his sonne in sacrifice, and yet have denied us a *participation* in his sufferings, what had it been but to have dealt with his Church,

the



the Poets feign that *Jupiter* did with their *Tantalus*, that is, shewed her onely the means of her recovery, and indeed to torture her, rather than *relieve* her. For there can be no more bitter affliction, than to be barr'd the enjoying of that good which is in our view, and whereto a probable hope hath already intitled us.

God therefore, as he is rich in mercy, so is he bountifull in declaring it; and he that hath not spared his Son to save us, denies not his holy Spirit, to testifie unto us the Truth of our recovery. No sooner then doth the Court of Heaven, by virtue of this remedy, pronounce us *Justified* from our sinnes, but it presently dispatcheth the *Spirit of Comfort*, to bear that joyfull newes to our afflicted souls, that we are there  
inold

intold for the Sonnes of God. *Rom.* 8. 16. And while our soul is afforded due entertainment by those sweet acclamations of *Abba Father*, it puts to silence all clamour of conscience, and makes her smile, who was wont nothing but to frown, and threaten. Then the blood of Christ growes Eloquent, and speaks better things to us, than that of Abel; for that spake only vengeance upon sinne committed; this speaks nothing but salvation upon sinne pardoned.

The remedy thus applied cures this conscience of sinnes too, *ex parte reatus*: for there can remain no more guilt, no fear of punishment, where the holy Ghost himself vouchsafes to testifie, that Christ hath satisfied what we have deserved.

But Alas! we oft times dispose this Spirit, and suffer wickednesse

ednesse to encroach upon his Territories : and then *how can it sing the Lords Song in a strangeland* ? How can that be a fit place for the Ditties of *Sion* , where Babylonish iniquity hath usurp'd the scepter ? No, when we sinne, *that is* grieved and silent ; and where the Spirit tunes not the Anthemes of *peace* , Conscience will not be long to trowl the sad groines of *desperation* . Thus are our very souls subject to *relapses* , being as lyable to the distempers of *sinne* , as our bodies are to the assaults of *sicknesse* .

And must we then yet seek a *further* remedy ? doubtlesse such a pretence is wholly inconsistent with my Apostles Doctrine. *ἀναξιννα δαριῖσι* . To cure all *conscience of sinne* , we need ( with him ) but one *purgation* , but *once to be purged* . Indeed it is true , both in  
the

the point of *justification*, and in that of the *passion*, we can *but once* be justified, *but once* be purged; yet may the *sense* of these benefits be subject to *reiteration*. For a righteous man, though he be *alwaies* justified, yet doth not perhaps *alwaies* feel it: we can *but once* be purged, yet we oft lose the *sense* of this remedy; and it requires yet a *further cure*, to make us become *certain* of our recovery.

Against this *Disease*, viz. uncertainty and *doubtfullnesse* of our justification, were those tears of *David*, in the 51. Psalm. *Lord, faith that Royal penitent, restore unto me the joy of thy salvation; letitiam exoptat*, faith one not untruly, *non justificationem*, he prays not for *justification*, but *Comfort*; that God would then impart unto him on earth the joy of that sentence,

tence, which questionlesse was long before pronounced in Heaven. If therefore with that good King, thou art desirous to cure *this conscience of sinne*, that is, to repossesse and recover again the happinesse of thy decaying *Comforts*, repent, as he did, mourn, weep, pray, yea let thy soul be yet more afflicted.

A strange remedy you might think, to cure involuntary sadness by *mourning* willingly, were it not therefore to be esteemed the more available, because humane wisdom counts it foolish and improper.

But true Religion prescribes Antidotes many times as full of *wonder*, as *health*. Wouldst thou live a Christian life? thou must dye to thy own affections, and inordinate lusts; wouldst thou recover

cover again the losse of thy spiritual comforts ? thou must *mourn*, and be yet further afflicted for *Sin*-*ing*. Let therefore thine eyes become *fountains of tears*, and *ming**le* thy drink with *weeping* : let the *Sor*-*rows* of thine afflicted soul outcry the *guilt* of thy wounded conscience : so he that hath not disdain'd to take thy body to be his Temple, may be pleas'd also to accept of thy *Tears* for sacrifice.

Nor do I still *enjoyn* thee to call a *Confessor* to witnesse ; as if thy *Re*-*pentance* were of necessity to be as *legal*, as thy *Testament* ; if thou wilt, confesse *onely* to that Judge, who *alone* can absolve thee ; yet sure I am, in case of great distresse, open and free confession to a lawfull Minister is most availeable, both to cure a *conscience of sinne*, as also to attain a *sense* and feeling of their  
their

their *forgivenesse* ; although the sentence of the Minister, 'tis confessed, be of it self no *Absolution*.

For example, who knowes not, that Gods word barely spoken, is of it self able to challenge our belief ? yet hath Divine goodnesse been so indulgent to humane infirmity, as to make *words visible* for our sake, that is, to ordain sacraments, (which are commonly, and not unfitly called by Divines, *visible words*) and to make us see that in a *Sacrament*, which we could but hear only from a preacher ; that so our weak Faith might stand the more firmly, being supported by the evident information of more senses than one.

Although therefore the promise of remission of sinnes, *at what time soever a sinner repents him of his sinne*, Ezek. 18. should be as *persuasive*, as  
tis

'tis *certain*, and induce into us a confidence of forgiveness, no lesse easily and effectually, than the words sink into our ears; yet hath God been pleased also to invest his Ministers *with the power of the keies*, to the intent, that seeing a man clothed with our own flesh, to represent his person, and now ready, as from his mouth, to pronounce our absolution, our thoughts might be quickned, our spirits revived, and our consciences become as free and exempt from *doubting*, as his promise is from *mutability* or change.

You know 'tis the very Tenour of our great Commission, sealed unto us by that King of Kings, our most Blessed Saviour, in the 20. of *St. Iohns Gospel*. *Receive the Holy Ghost; whose soever Sins yee remit, they are remitted unto them.* Not that these words imply a *Judiciary* power;

er;



er; for in that sense the Pharisees themselves were Orthodox, none can forgive sins but God only; yet do they at least give us Authority to declare, what God hath promised, and at least to publish Absolution, though not decree it.

Of what efficacy then, you'l say, is this declarative power? if it be but only to make a bare narration of forgivenesse to a penitent sinner, 'tis no special power, 'tis no more than every Christian may do, yea ought to do, towards his Brother in case of spiritual distress; and so by consequence it will follow upon this supposition, that in the case of that crying Adultery, Davids Conscience might have been sufficiently pacified with the good words of any common Israelite; as well by Hushai, the Kings friend, as by Nathan the Prophet.

But

But we must know in *these* cases of Conscience, there's somewhat more in a Prophets word, than in a Courtiers. *Hushai* may do *Dauid* good service, in case of Treason perhaps, and in preventing the *outward* danger of an *Abshaloms* conspiracy, but in case of Sin, *Nathan* is most fit to be called to Counsel, and 'tis his word, not *Hushai's*, that shall best appease the *inward* clamours of an accusing Conscience. A friend may advise best for the Government and State of his Kingdom; but for the ordering and settling the peace of his Soul, let the Prophets words be heard. I say, in this case let the Prophet be heard; for his words are in a special manner accompanied with Gods own promise: *He will perform the Counsel of his Messengers, Isa. 44. at the 26. verse.*

Amongst all the Sons of men we  
only

are said in Scripture to remit Sins; not that we have of our selves an absolving power, but that our words might give the greater satisfaction to afflicted Consciences; that when we speak upon good grounds, they might be as fully assured of their remission, as if we indeed had forgiven them. So Calvin upon that place of Iohn, in the 3d. of his Instructions.

We cannot then of our selves remit the crime, yet God hath given us power, to cure the Conscience; it lies not in us to acquit, it doeth to comfort a Sinner; which Truth is yet further illustrated by that Text in the 18. of St. Matthew's Gospel; *whatsoever yee shall loose on earth, shall be loosed in Heaven.* First we loose on earth, and then God in Heaven.

But what, you'l say, doth the Ministerial Act go before the Principal?

H

*cipal*; may we *declare* what God hath not yet *decreed*? that were to play the Kings Interpreter, while he is silent; or to publish a proclamation before it be penn'd. These seem to be great inconveniences.

We must therefore understand, that upon the hearty and true contrition of a penitent Soul, first God himself *decrees* his Absolution, then after his humble Confession the Minister doth *publish*, or pronounce it: to which *Act* of the Minister, God by *promise* adds the assistance of his *persuading Spirit*, and so the Sinner becomes *certain* of the remission of his Sin. In this sense therefore it is true, that we are first loosed on earth, and then in Heaven, because that after the Ministerial Absolution pronounced here on earth, our Consciences do by the Spirit obtain an *undoubted assurance*,

assurance, that we are loosed in Heaven.

Thus have I shewed you, what this *one remedy* is, to wit Justification by the blood of Christ; *the manner* how we attain a sense of it, the inward Testimony of the Holy Ghost; *the means* how to recover this Testimony, when upon our Sins we seem to lose it, humble Confession of our Sins, sometimes to God only, sometimes to his Ministers also, and this either private, or more publike, as the case of the Penitent requireth. And of this Confession to the Minister I insisted somewhat the more largely, because, indeed to be, as my Text speaketh, *once purged of sinne*, and yet to have a conscience not duly sensible of this benefit, I mean the benefit of Absolution, by the lawfull Ministry, is but with those blinded *Ananites*, to be in the

midst o' the people of God, and yet not know it.

After this *remedy* follows our *happy estate* of health, attended with the blessing of peace and quietness; being in my last part shadowed out only under a negative description *and a purer vision*, *no more conscience of sinne.*

### The happy Estate.

#### Part 3.

I dare not undertake to describe this *happinesse*, for I find it passeth all *understanding*, much more all discourse of man. To call it *health*, or *peace*, or *joy* in the Holy Ghost, were to name it rather than to expresse it: so mysteriously happy is this estate, that its *conceived* onely by being *enjoyed*. I shall therefore make use of my Apostles modesty, and call it onely *no conscience of sin*; yet

yet doth this Brevity include a panegyrick of praises; for you know all excellencies are defin'd by Negatives.

Nor do I hold it a weak argument of perfection, that *Sathan* so much desires to counterfeit this Estate, seeing things of mean condition are no objects for imposture; men do not usually counterfeit Brasse, or Copper, but Gold and Silver. And therefore Satan, that grand Impostor and deceiver of souls, that he may more securely cheat us of that which is true, labours with all subtlety to work in us a false similitude of this blessedness; and in stead of leaving us no conscience of sinne, many times leaves us no conscience at all.

Saint *Paul*, chap. the 4th. of his first Epistle to *Timothy*, verse 2. fitly describes such deluded ones,

H. 3.

κακαυθησαν μὲν οὖν τὴν ἰδίαν συνείδησιν; men  
 of seared consciences, as we say in En-  
 glish; or rather, as Beza some-  
 what more Emphatically seemes  
 to render it, such men, as an hot  
 Iron, (set on fire, surely by Hell) hath  
 not seared only, but cut off their  
 consciences quite.

*Huius miseri servitutem qui intelli-  
 gunt, miserieiores qui non intelligunt,*  
 cryd the Orator; and I may well  
 in this case be his Eccho. Miserable  
 are those men that feel the bur-  
 then and bondage of daily trans-  
 gressions; but most of all unhappy  
 are they, that serve sin, and do not  
 perceive it.

Canst thou then, being a *Noah*,  
 beget a *Cham*? make laughter the  
 sonne of drunkenesse? canst thou  
 after a beastly surfeit jest at it in-  
 stead of weeping? canst thou lye  
 in wait to deceive chastitie, and  
 then impudently boast of those  
 Actions,



Actions, of which nature her self is ashamed? If you be such, Beloved, it behoves me then to turn this part of my Sermon, which I intended for your consolation, into some Funeral discourse, and set my self rather to deplore, than congratulate your estate: your disease is not cur'd, but chang'd; in stead of the *Fever*, the burning *Fever* of a tormenting guilty conscience, you are fallen into a *Lethargie*, or dead sleep, of *unsensibleness* and stupidity of spirit; in a word, you are *dead*, not *living*.

Yet seeing the *dead* too shall hear the voice of the Gospel of Christ, I must not forbear to call upon you; *Awake* therefore, thou that  *sleepest* in the security and senselessnesse of sin, *awake* and *stand up from the dead*, that *Christ* may give thee *life*. Take and consider well these few lessons I shall give thee;

they may possibly help to recover thee.

Learn first to be *diseas'd*, that thou maist be *healthfull*; let the Terrours of the Law threatening sin with death, *affright* thy soul; let them enter and *wound* thy Conscience, that so thou maist both hunger and thirst after this *remedy*; by Teares and contrition labour to procure a sense of it; and so by degrees at length attain the blessednesse of this happy estate; wherein those accusing thoughts shall be silenced, those distractions quieted and composed, and instead of Terrours and amazement, thy conscience shall speak nothing but *peace* unto thee.

Thus have I discours'd upon the words of my Text apart, and shewed you hitherto, what I was able to collect from each of them in particular by themselves. It remains

remains now, that I declare, according to my intended purpose, and briefly, the Truth of this whole proposition, namely how far a justified person may be again perplexed with his former transgressions, and in what sense mine Apostle speaks, when he saith, that

*worshippe.s once purged, have no more conscience of sin.*

Give me a man then after Gods own heart, one who condemns himself with as much severity, as he sinnes with fear; let his sorrow keep pace with his transgressions; and because he must daily offend, let his life be a perpetual repentance; yet may even such a Job, such a just man, and carefull walker with God, be afflicted with his passed offences, after a settled confidence of Absolution.

H 5

Hc

He may hold himself, for their sakes, unworthy of the blessings of this present life, as Saint Paul thought, he deserved not the high attribute and Title of an Apostle, because the Christian Church had sometimes groaned under his persecution. *I am not meet*, saith he, *to be called an Apostle, because I persecuted the Church of Christ; yet I was received to mercy, because I did it ignorantly through unbelief; I was received to mercy; that argues his confidence of forgivenesse. I am unworthy to be called an Apostle; that shews, there was a conscience remaining in him, which some way accused his sin.*

Nay in respect of Temporal punishments, our consciences are of so large extent, that they bid us fear sometimes, when our conceit tells us, that others offend. For *Delinquant reges, plebsuntur Achivi*, the pestilence

pestilence may invade all *Israel* upon *David's* offence; and though it were the Son of *Kish* onely, that unjustly flew the *Gibeonites*, yet may the famine starve all *Judah*, in the reign of the son of *Ishai*, for that offence.

Upon this conscience of sinne doth our English Letany, not without good cause, give entertainment to that petition, *Remember not, Lord, the offences of our Fore-Fathers*; although I confesse, vehemently opposed by that sort of men, who professe themselves enemies to our whole Liturgy; and whose zeal in this, as in diverse other cases of like nature, is manifestly of great prejudice to their judgment. But I have no occasion to speak more of them at present.

'Tis true, *Jeremy* hath long ago censured that murmuring proverb of

of his people, the *Fathers* have eaten the *sour grapes*, and the *childrens teeth* are set on edge; and not without cause: for it was as false, as common. For *Iudab* her self never eat more *sour grapes*, than in the time of that *weeping Prophet*; and whereas somerimes she tasted onely, and set her teeth on edge, now she eat and sursetted.

The sinne then of the *Fathers* was punished in their *posterity*, but not without the *childrens* offence; and when they also cease not to continue their *Fathers* sinne, they may justly expect a severer punishment; now which of us dare say I am innocent? I have utterly declined my *Fathers* sinnes? It we dare not, or cannot say thus; if our own consciences would fly in our faces and give us the lye, in case we should, what mervail is it

it, yea what obstinate perverse-  
nesse were it, if we should refuse  
to make our petition to God, in  
those words of the Prophet *Daniel*;  
*O Lord let thine anger be turned away,*  
*lest because of our sinnes, and the*  
*sinnes of our Fathers, Hierusalem*  
*and thy people be made a reproach.*

For as in the eyes of that All-  
seeing Majestie, a *Thousand years*  
*are but as one day*, so are as many  
generations but as *one man*. Now  
in a single offender, 'tis mercy that  
expects repentance a long time,  
though for neglecting it, the pu-  
nishment be inflicted afterward  
with greater severity. So is it in  
respect of whole Nations; 'tis the  
goodnesse of God, that through-  
out so many ages attends their  
conversion; yet must that King-  
dome dread the more fearfull ruin,  
which hath enlarged her transgres-  
sions by perpetuity.

*Amalek*

*Amalek* rebelled in the time of *Moses*, and was then threatned with eternall hatred, as appears *Exodus* 17th. at the 14th. verse; but succeeding ages, and the sinnes of *Amaleks* posterity, brought down that horreur of punishment, of which *Saul*, 1 Sam. 14. was ordained to be *Executioner*.

Nor was posterity then punished for the Fathers sinne alone; for 'tis evident, *Amalek* still maintained enmity against *Israel*, the people of God: whereas had they from a conscience of their Fathers sinne, sued out pardon for those first offences, probably the punishment had not been of so high a nature, where the transgression should have been found of lesse continuance.

Neither may this conscience of sinne past, arise onely from a fear of *Temporal* afflictions. No: unhappy



happy and Frail men that we are, we may be again and again perplexed with the guilt of those very transgressions, which we once thought and verily perswaded our selves were forgiven.

For the *infant-issue* must needs faint, when the *Mother* languisheth; and when our *Faith* is so mix'd with *doubting*, our joy must needs be subject to much *inconstancy*; and if in the case of eternal salvation it self, our *confidence* may be buffeted sometimes with contrary *fears*, and almost degenerate into *despair*; much more, as to the matter onely of *Forgivenesse* of sin, may our *peace* be again molested with *perplexity*.

In the 51th. *Psalm*, while *David* entreats pardon of God for that complicate sin, which he committed, in the case of *Bathshebah* and *Kriah*, that is, murdering the Husband,

Husband, and defiling the Wife, see, he becomes burthened on the sudden with the conscience of all his former transgressions; there he makes confession of his *original guilt*, and humbly entreats pardon for all his *Actual* offences. *Dele omnes iniquitates meas*, saith he, at the 10th. verse. *Lord blot out all mine iniquities* whatsoever, and at the 12th. *redde mihi letitiam*, &c. *O give me the comfort of thy help again,* and *Stablish me with thy free Spirit.*

And if a *justified man* may not be again troubled with a conscience of sins past, whence came that prayer of this same Prophet, *Pf. 25th. at the 6. verse, Remember mee, O Lord, the sinnes of my youth?* shall we think *David* so carelesse, as not to have long before this time, entreated pardon for his youthfull transgressions? or that  
God

God himself so little regarded his prayer, *whom his very soul loved*, as that though he had begg'd, yet he had not obtained pardon for them? no doubt he had of a long time felt *good assurance*, and a sensible Testimony, that such his finnes were forgiven him: and yet upon consideration of those many miseries, which befell him from *Saul's malice*, and *Doeg's treachery*, he groans again under the former burthen, and begins to accuse the sins of his youth, as *cause*, that his riper years were expos'd to such afflictions.

But what? do you say a man once purg'd may be so many waies burthened again with a conscience of sinne? may his past offences again, after purgation, after his being justified and acquitted from them *by the blood of Christ*, affright him with fear, sometimes  
of

of Temporal, sometimes of eternal punishment? where's then the Truth of my Apostles Doctrine, worshippers once purg'd, have no more conscience of sin?

To answer you briefly, it holds in these two senses. First and absolutely in respect of that conscience of sinne, which we called *ex parte victimæ*, they that are once purg'd in the blood of the lamb, do not with those *Hebrews*, which my Apostle deals with in the Text, again thirst after any further sacrifice; but their consciences rest fully assured; that all finnes whatsoever may be perfectly done away by Christs one and great oblation.

Secondly, it may be understood also in some sense, in respect of that conscience of sinne, which we called *ex parte reatus*; but not so absolutely here, as in the  
the

the other; because not *at all times*, nor upon *all occasions*. For the Saints have many fallings; there is no man living, that sinneth not, even the *just* man himself, as the Scripture speaketh, *fallerh*, that is, sinneth; more or lesse grievously, *seven times a day*, and by consequence wounds and loads his conscience with *the guilt* of sinne: however, it is certain, that at some times also the true servants of God, men truly *justified* and regenerate, have their hearts so *sprinkled with the blood of Christ* by faith, and are so united with God by a *full assurance* of the forgivenesse of sin, and sense of Gods love and favour towards them, that they have no *conscience*, that is, no sense, no fear of *guilt* at all for any of their offences whatsoever. For as they are at some *special times assured* of their salvation, so are they likewise,

likewise, in the same hours of comfort, assured of the *remission* of all sin.

Fear not then thou fainting Christian, fear not, nor be dismayed, although thy tender and timorous conscience affrights thee sometimes perhaps, with the remembrance, even of those transgressions, whose pardon thou hast heretofore, upon sure grounds, no way distrusted; be not much troubled at them, seeing thou hast the remedy almost in thine own hands. Whensoever thou findest them thus to return upon thee, distracting thy thoughts, and disturbing thy repose, cast thy self upon God; confesse them again, wash them both in the blood of Christ by Faith, and in thine own tears, by contrition and hearty sorrow: so shall thy good God, who doubtlesse upon thy first repentance

penitance did truly remit and pardon them unto thee, upon thy second confession and tears, make thee become a second time, and much more, certain of thy absolution.

I say confesse them again. For although the Jesuite, Salmeron I mean, be pleased to give us such an observation as this in his commentaries upon this chapter, *ad iterandas confessiones nullâ lege arctamur aut Evangelicâ aut Apostolicâ*. Theres no Law ties us to make often confession of the same sinne, viz. which we have once already duly confessed; yet though *lawes* be silent, I think, I have shewed examples, namely of that man after Gods own heart, that royal penitent and Prophet King David, of the Prophet Daniel, and diverse others that might be alleged; which although they tye not our

our beliefe, perhaps, as to a matter of Faith or Divine precept, as the *Jesuite* pretends, yet I suppose, their bare practice deserves our Imitation better, and is more safely followed, than his opinion, especially in cases of *great* distresse, and where *special* comfort is necessary to quiet and allay the *Agony* of Spirit.

But I shall not enter into further controversie with him. God, who *comforteth Hierusalem*, comfort the *mourners that are in Israel*; comfort all such as groan under the *conscience* and *guilt* of *sinne*; restore *True peace* unto their souls; give them all *necessary* and *full assurance* of the remission of their sins here, through Faith in the blood of Christ, and afterwards advance them to Glory, and to the Fruition of those *comforts*, which shall never



never fail, by the same Jesus Christ  
our Lord, to whom with the Fa-  
ther and the Holy Ghost, three  
Persons, one Eternal, Almighty,  
and most merciful God, be all Ho-  
nour and Adoration given of all  
creatures now and for ever, *Amen.*

---

***THE END.***

---